



The **ROSICRUCIAN MAGAZINE**

*Rays From
The
Rose Cross*



FEATURES

•
The Will to Win
"Quo Vadis"

Vocational Guidance, Astrology
Constipation: Its Cause and Cure

•
M A Y
1 9 4 3

20c a Copy

\$2 a Year

Mysteries of the Great Operas

By MAX HEINDEL

**Faust . . . Parsifal . . . The Ring of the Niebelung
Tannhauser . . . Lohengrin**

What is the True Nature of Music Itself? Why must there be Dissonance as well as Harmony? Where Does Music *Come From*?

Myths — Legends — Folk Stories

Why are these age-old Tales used as Vehicles for some of the Greatest Music of all Time? What is the Relation between the Human Spirit and Music?

TABLE OF CONTENTS

Faust—Divine Discord—Sorrows of the Seeking Soul—Selling His Soul to Satan—The Wages of Sin and the Ways of Salvation.

Parsifal—Wagner's Mystic Music Drama.

The Ring of the Niebelung—The Rhine Maidens—The Ring of the Gods—The Valkuerie—Siegfried, the Truth Seeker—The Battle of Truth and Error—Rebirth and the Lethal Drink—The Twilight of the Gods.

Tannhauser—The Pendulum of Joy and Sorrow—Minstrels, the Initiates of the Middle Ages—The Unpardonable Sin—the Rod that Budded—The Knight and the Swan—Index.



176 Pages

Cloth Bound

\$1.50 Prepaid

* * *

THE ROSICRUCIAN FELLOWSHIP

Oceanside, California, U.S.A.

The ROSICRUCIAN MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

June 1913

MRS. MAX HEINDEL, *Editor*

May

1943

VOLUME 35

NO. 5



Contents

THE CURRENT OUTLOOK—		British Bishop Attacks Astrology	224
The Will to Win	Joseph Darrow	195	
THE MYSTIC LIGHT—		QUESTION DEPARTMENT—	
"Quo Vadis"	James O. G. Gibbons	198	
Dream Dust (poem)	Ann Young Hughes	202	
The Upward Path	Emma M. Coates	203	
Practical Precepts for Particular People	Margaret Thorpe	207	
A Rosicrucian Catechism—The Law of Consequence	Emily W. Lortcher	211	
Dodais	Evelyn F. Hamilton	212	
Western Wisdom Bible Study—The Pool of Bethesda	Jane Templeton	214	
THE ASTRAL RAY—		NUTRITION AND HEALTH—	
Aries-Taurus (Two Parts—Conclusion)	S. B. McIntyre	215	
The Children of Taurus	Max Heindel	218	
Astrological Readings for Subscribers' Children:	Pamela E.	219	
Vocational Guidance Advice		221	
WORTH-WHILE NEWS—		Constipation: Its Cause and Cure (Three Parts—Part One)	226
The Newspaper Comic Strip		223	
		Leon Patrick, D.O., M.D.	227
		Healing Department Notes—A Nurse's Ideal	F. W. 230
		Freedom	Y. 230
		Patients' Letters—Healing Dates	231
		CHILDREN'S DEPARTMENT—	
		Rag-a-Tag (Two Parts—Part One)	Patsey Ellis 232
		ECHOES FROM MT. ECCLESIA	235
		To Mt. Ecclesia (poem)	Wm. P. O'Neil 235
		ROSICRUCIAN NEWS BUREAU	236

Subscription in the United States, \$2.00 a year. All other countries \$2.25. *Special Rate:* 2 years in United States, \$3.50; other countries \$4.00. U. S. money or equivalent. Single copies 20c. Back numbers 25c. Entered at the Post Office at Oceanside, California, as Second Class matter under the act of August 24th, 1912. Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 3rd, 1917, authorized on July 8th, 1918. Writers of published articles are alone responsible for statements made therein.

Issued on the 5th of each month. *Change of Address* must reach us by the 1st of month preceding any issue. Address ALL correspondence and make ALL remittances payable to the Rosicrucian Fellowship.

PRINTED BY

The Rosicrucian Fellowship

OCEANSIDE, CALIFORNIA, U.S.A.

The Rosicrucian Fellowship

AN AQUARIAN MOVEMENT

There was a time, even as late as Greece, when *Religion*, *Art*, and *Science* were taught unitedly in the Mystery temples. But it was necessary for the better development of each that they should separate for a time.

Religion held sole sway in the so-called "dark ages." During that time it bound both *Science* and *Art* hand and foot. Then came the period of the Renaissance, and *Art* came to the fore in all its branches. *Religion* was strong as yet, however, and *Art* was only too often prostituted in the service of *Religion*. Last came the wave of modern *Science*, and with iron hand it has subjugated *Religion*.

It was a detriment to the world when *Religion* shackled *Science*. *Ignorance* and *Superstition* caused untold woe, nevertheless man cherished a lofty spiritual ideal then; he hoped for a higher and better life. It is infinitely more disastrous that *Science* is killing *Religion*, for now even *Hope*, the only gift of the gods left in Pandora's box, may vanish before *Materialism* and *Agnosticism*.

Such a state cannot continue. Reaction must set in. If it does not, anarchy will rend the cosmos. To avert a calamity *Religion*, *Science*, and *Art* must reunite in a higher expression of the *Good*, the *True*, and the *Beautiful* than obtained before the separation.

Coming events cast their shadows before, and when the Great Leaders of humanity saw the tendency towards ultra-materialism which is now rampant in the Western World they took certain steps to counteract and transmute it at the auspicious time. They did not wish to kill the budding *Science* as the latter had strangled *Religion*, for they saw the ultimate good which will result when an advanced *Science* has again become a co-worker with *Religion*.

A spiritual *Religion*, however, cannot blend with a materialistic *Science* any more than oil can mix with water. Therefore steps were taken to spiritualize *Science* and make *Religion* scientific.

Centuries have rolled by since a high spiritual teacher, having the symbolical name Christian Rosenkreuz—Christian Rose Cross—appeared in Europe to commence this work. He founded the mysterious Order of Rosicrucians with the object of throwing occult light upon the misunderstood Christian *Religion* and to explain the mystery of *Life* and *Being* from the scientific standpoint in harmony with *Religion*.

In the past centuries the Rosicrucians have worked in secret, but now the time has come for giving out a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and the scientific aspects; a teaching which makes no statements that are not supported by reason and logic. Such is the teaching promulgated by the Rosicrucian Fellowship.

Correspondence Courses in Rosicrucian Christianity, Western Wisdom Bible Study, and Spiritual Astrology, given on the freewill offering basis, are offered to those sincerely interested. Address—

The Rosicrucian Fellowship Oceanside, Calif., U.S.A.

The Current Outlook

[FROM THE ROSICRUCIAN VIEWPOINT]

The Will to Win

By JOSEPH DARROW

WE are in the midst of a world War. The question is, Who will win it? Not necessarily the strongest side. Other things being fairly equal, the side with the strongest will to win, *will* win.

The will primarily comes from the Divine Spirit, the highest aspect of the Ego. There is a secondary will coming from the desire body, but this is negative in character, not positive.

WHO The desire body, however,
WILL WIN serves a necessary function
THE WAR? in furnishing the incentive to action, in stimulating the will of the Ego to accomplish desirable objects. But the power and the evolutionary development of the Ego is the thing that finally turns the tide from failure to success. Will is the executive power of the Ego.

Regardless of the will to win, Right will win in the long run—because it represents the design of evolution. It is often delayed, however, by the forces of negation. Democracy will eventually win throughout the world for it is the ultimate predestined order, since it allows to the individual the greatest amount of free will, on which evolution depends.

A few sidelights on the various nations engaged in the war from the standpoint of the Will to Win might be interesting. First, the Japanese. They are strong-willed and crafty, but they are stragglers from Atlantis. Hence they lack true insight, and thus frequently miss the important point at the critical period.

The Anglo-Saxons and Germans are

both members of the fifth or present race of the Aryan Epoch. They are both strong-willed, but the Germans are more dominated by the desire to rule, which is contrary to the basic principle of democracy, where co-operation rather than domination is the object.

The Italians are the remnants of the third race of the Aryan Epoch. Therefore from the standpoint of evolution they are quite distinctly in the rear.

The Russians are the forebears of the coming sixth Aryan race, which will succeed the Anglo-Saxon-Teutonic race and become dominant in world affairs in the Aquarian Age, when the sun reaches the cusp of Aquarius in about 700 years from now. Therefore the Russians have

SIDE LIGHTS not yet got into their
ON THE stride, although they
WARRING RACES have already accomplished a great deal, far more than was expected of them in many quarters.

The United States is the seed ground from which will eventually descend the last of all the races in our scheme of evolution, which will run its course just before the end of the Aryan Epoch and the coming of the New Galilee, in which humanity will transfer its activities from physical to etheric bodies.

The Chinese, like all Mongolians, are stragglers from Atlantis, but they have been making remarkable progress in the last few decades and give indications that the majority of them will catch up in evolution with the other races which are at present in advance.

We are told, and it seems reasonable to

believe, that there is a fight of unimaginable intensity going on, on the invisible planes between the white and dark forces, paralleling the conflict here below, only far more keen. Hence, the necessity for the individual to beware of anything that caters to the dark forces and to ally himself in all possible ways with the white forces of good.

Why should we have another World War so soon after the finish of the last one? All sorts of reasons are ascribed to its origin, including commercialism and the desire for national expansion. The occultist, however, knows that all wars are the product of the Race Spirits, as stated by Max Heindel in *Freemasonry and Catholicism* and elsewhere. In most cases the Race Spirits use war as a means of punishment and correction of the races. BASIC REASON FOR WAR over which they have charge.

But there is one all-important basic reason why the Race Spirits consider the punishment of war necessary from time to time, and that reason is not race antipathy as many occult students believe. That basic reason is the use for pleasure of the creative sex force, emanating from the Holy Spirit, or Jehovah, who is the head of the Race Spirits. This use of the creative force is rapidly gaining world-wide acceptance as being entirely legitimate to an unlimited degree. Thus used this force becomes destructive instead of creative, and is one of the principal causes of the rapid growth of materialism which, the occultist tells us, if allowed to proceed long enough can destroy evolution. Until humanity realizes this and reforms, *one world war will succeed another*, and the race will run the risk of temporary extinction as in Atlantis. This factor is one of the principal instruments of the dark forces.

There is a secondary cause of war behind the basic one mentioned above, the latter being spoken of symbolically in the Bible as "eating from the tree of knowledge" contrary to the commands of Jehovah. That secondary cause is the innate

ferocity of the human race and the stimulation of the passions from thousands of years of meat eating and the use of alcohol. This ferocity breaks out from time to time in the form of war. There can be no lasting peace, says Max Heindel, until these things also are eliminated as well as the more basic sex cause previously mentioned.

Now let us briefly consider the Will to Win from the standpoint of the individual. Considerable occult and psychological information in line with the Rosicrucian Philosophy is available, and many practical means of developing the Will to Win are known. Dorothea Brande, in a little booklet entitled, "*Wake Up and Live*," has perhaps summarized some of these principles better than anyone else. The Will to Win comes from the Ego, which desires experience in order to unfold its evolutionary powers through action as the chief object of life.

But there is also a secret Will to Fail in every human being, coming principally from the desire body which wants its own gratification above all else. This is well expressed in Faust, as follows:

"Man is aye too prone activity to shirk,
Undisturbed in rest he fain would live;
Hence this companion purposely I give,
Who stirs, excites, and must as devil work."

Therefore we see that in spite of his bad reputation the devil has at least some small function, and the devil works almost entirely through the desire body. Thus there is a deep-seated conflict going on in every human breast. Psychology and psychiatry speak of the Unconscious or the Subconscious as producing all the emotional conflicts to which humanity is subject. But fundamentally these all arise from the desire body. The dominating motive of the Subconscious is inertia as

spoken of in Faust, and also the desire for sensual pleasure. This inertia is the source of the Will to Fail, which is minutely described in Miss Brande's book. She made the discovery of a method of controlling the Unconscious and breaking up the Will to Fail which revolutionized her own life and enabled her to successfully develop the Will to Win. We can best show her technique by a few quotations.

"The Unconscious dreads pain, humiliation, fatigue; it bends its efforts even more ceaselessly to the end of avoiding pain than it does to the procuring of positive pleasures. So we are faced with a fact which at once accounts for much of the inactivity, the inertia, to which we succumb at moments when positive action would be to our advantage. Rather than face the mere possibility of pain we will not act at all."

"To realize that there is a Will to Fail operative in our lives, that there is a down-dragging, devitalizing, frustrating current running counter to THE all the forces of health and WILL growth in us, is the first step TO FAIL in turning from failure to success. We cannot begin by ignoring it for then it can get in its subversive work most subtly. We must face it first and then turn ourselves away from it."

Now comes Miss Brande's method of accomplishing this, which is quite miraculous in its results. Again we quote:

"The solution is simple. All that is necessary to break the spell of inertia and frustration is this: *Act as if it were impossible to fail.*

"That is the talisman, the formula, the command of right-about-face which turns us from failure toward success. Clear out by an easy imaginative feat all the distrusts and timidities in your life. You will find that if you can imaginatively capture the state of mind which would be yours if you knew that you were going toward a prearranged and inevitable success, the first result will be a

tremendous surge of vitality, of freshness. Then—well, the only way to put it is that it will seem as though your mind gave a great sigh of relief, of gratitude for the liberation, and stretched itself to its fullest extent.

"Then the long-dammed-up flow sets in: directly, irresistibly, turned at last in the right direction, the current gathers strength from minute to minute. At first you may still harbor some fear that the spell which worked so instantaneously may break in the same way. *It will not,*

simply because it is no THE spell. It is a reminder to FORMULA yourself of the way in FOR WINNING which work can always be successfully undertaken.

... It is not that one is suddenly given wonderful new powers; rather, by ceasing to let fear hold its frustrating sway, *we come into the use of already existing aptitudes which we formerly had no energy to explore.*"

A few practical techniques are added: "Always your first question to yourself should be, 'What would I be doing now if it were really impossible for me to fail?'" Then go straight ahead and do it and you will find that if you will hold the imaginative feature of it, you can do it entirely successfully. Also we are advised to use, at least at first, a minimum of will, just enough to decide to try the new process; not make or depend upon affirmations, but rather let the imaginative process initiate the work.

Acting as if it were impossible to fail is "*acting the part*" you would like to play. It is the strongest possible suggestion to the Subconscious, for it breaks up the inhibiting fear of failure, and releases unsuspected powers of the Ego which will carry one through to success which before was considered impossible.

To explore this immense power within oneself and develop it is advisable, for it will certainly help one to become the success in evolution which it was intended that he should become, and to develop the *Will to Win.*

The Mystic Light

The Rosicrucian Fellowship

The Rosicrucian Fellowship is a movement for the dissemination of a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and scientific aspects. The Rosicrucian Philosophy gives a reasonable solution to all mysteries of life. It is entirely Christian, but presents the Christian teachings from a new viewpoint, giving new explanations of the truth which creeds may have obscured.

Our motto is: A SANE MIND, A SOFT HEART, A SOUND BODY

"Quo Vadis"

By JAMES O. G. GIBBONS



OUR knowledge of the nature of the physical universe has been largely gained by taking things as we find them, and by a process of analysis endeavoring to discover the series of events which led to their present condition, and the laws which governed that series.

There was a time when the validity of our so-called scientific laws was not challenged—our knowledge of them was assumed to be basic; but today this attitude is considerably modified. We no longer believe that our knowledge of the laws is final; we know that it is only tentative and that as our knowledge of physical phenomena increases, so must our theories be adjusted to meet the newly discovered conditions. We realize that theories are little more than tools, but at the same time they are tools which give authority to our conception of reality.

It is this scientific attitude, the incapable product of our modern age, which gives rise to so much skepticism with regard to orthodox religious teachings, especially in so far as these teachings attempt to explain the experiences of life, to answer the ever-present questions, Whence do we come, why are we here, and whither do we go?—questions to which each one of us must find at least a tentatively acceptable answer if he is to

have confidence in the eternal value of existence.

It has been truly said that to analyze a thing is to express it in terms of something other than itself. But if our analysis is to have meaning to anyone else, we must express it in terms with which he is familiar. It is useless to try to explain anything to him in terms of something of which he is ignorant, or by assuming as truth something which he has not already accepted.

Herein lies our great difficulty. There are literally millions of people who are hungry for explanations in terms of something which they can understand. We who are interested in Rosicrucian and similar teachings too often forget that even our own confidence in such teachings may be the result of long years of study, which most people are unable, or unwilling to give.

I am afraid that we are often so interested in the solution of our own problems, so anxious to make other people think as we do, that we fail to recognize the real nature of their problems. With this in mind, I would try to deal with this subject from the point of view of that large number of people who are interested in the physical sciences. Today a minimum knowledge of scientific achievements is more or less necessary to most of

us, and has profoundly influenced our modern methods of thought.

Most of us seem to have an ingrained belief in the existence of justice, we instinctively feel that we shall somehow, someday, receive a just return for both our good and evil deeds, either in this life, or the next. It is fairly easy to believe this, especially if we have a hope, at least, that death does not end it all. The great difficulty for most of us is to explain the inequalities of this present life, for which, apparently, we have no responsibility. Often we blame our parents, but that does not seem to be either fair or satisfactory, for nobody appears to be able to explain just why we should suffer for the mistakes of our parents.

We cannot escape the obvious fact that our ability to live a good and useful life depends much upon the conditions with which we found ourselves surrounded at the time of our birth. We fully realize that it cannot generally be expected that the son of a criminal, who had been reared among criminals, will lead a normal and virtuous life; and yet if he does not, we feel that he should be punished for it. Why do we feel that way? The feeling is undoubtedly instinctive, but is there any logical or ethical basis for it?

It may be well at this point to ask ourselves what we mean by justice. Perhaps that is unanswerable, but we should at least consider what is needed to satisfy our instinctive desire for justice, to make us feel confident that we are subject to a law of justice.

This is rather a difficult question. I think that with most of us the basic requirement is that good actions shall bring good results, and bad actions, bad results. No doubt there will be a considerable difference of opinion as to what is good and what is bad, and to gain right judgment in this respect is, perhaps, one of the main objects of our present

existence. Be this as it may, it seems to be apparent that it is this principle which most of us have in mind when we speak of justice.

We may as well be quite honest about it; unless we are convinced that there is such a thing as justice, it is useless to talk about the existence of a just Law, or a just God. Belief in the existence of a spiritual realm, or in a spiritual source of being, can mean little unless at the same time, we believe in the reality of our own spiritual existence. These things may possibly exist, but if we have no part in them, they cannot affect us. If, on the other hand, we recognize ourselves as spiritual beings, it is apparent that we are but individual units in a limitless spiritual whole, that we are part of that whole and co-existent with it.

It is perhaps unfortunate that so many of our orthodox teachers devote such great effort to insistence on a belief in a spiritual and eternal God, when they have so little success in convincing their hearers of the existence of a spiritual and eternal

man. There is, no doubt, considerable excuse for this and we will not underrate the difficulty of the task. Neither will we ignore the fact that many of our most earnest teachers seem to be constitutionally unable to cope with it. At the same time, it is difficult to see how there can be any important relationship between a God who does exist, and a man who does not exist, except as a transient physical phenomenon.

It is highly significant that—no matter how firmly we may be convinced that we disbelieve in a future life—most of us find ourselves incapable of thinking of ourselves as being non-existent, either in the future or the past. We instinctively relate ourselves to the past: it is too real, too much a part of ourselves to permit us to feel that we had no personal contact with it; and a future in which we have

The only hope of science is genuine induction.—Bacon.

The birth of science was the death of superstition.
—Huxley.

no place seems to be lacking in the fundamental elements of reality.

We need not here insist on the truth of reincarnation, but a "one-ended" immortality, something upon which most of our orthodox teachers insist, is a contradiction in terms, and inconceivable to the scientifically trained mind. Why should we assume that we did not exist in the past? As far as I am aware, no valid reason has ever been advanced for such an assumption.

The objection generally advanced against the theory of reincarnation or other form of pre-existence is that we have no memory of such an existence, but how much do we remember of our present life? for instance, when we were five or six years old? Or, for that matter, how many of the numberless thoughts which passed through our mind yesterday, do we remember? At this moment, indeed, I am conscious only of the thing which I am doing now, and I have to make an effort to recall what happened previously. The only difference is, that while things which happened a long time ago may be difficult if not impossible to recall, yet no one will deny that what I am today is largely the result of what I was, and did, in the past. Whether or not I remember the details has little bearing on the matter.

It is somewhat remarkable that so few appear to be willing to admit that a law of justice which does not control the conditions under which we find ourselves upon entry into this life, is not really a law of justice at all. There can be no such thing as a causeless effect, for cause must precede effect. Unless we are in some way responsible for the cause, we will simply have to give up talking about justice if we are to be held responsible for the effect.

After all, why should we find so much difficulty in assuming that we reap the results of things which we did in a past existence just because we have no memory of them, any more than we have

memory of many things which we have done in this life?

As far as the majority of us are concerned, it may be of minor importance whether we hold definite beliefs as to the nature of our past existence, or indeed, as to the nature of our future existence. What, however, is of vital importance to all of us is this, that we should come to some conclusion as to the real nature of our present existence, whether it is merely a transient phenomenon, of no permanent importance to ourselves or to anyone else, or whether it is an individual phase of an eternal whole, a part of something which lasts throughout eternity, the results of which can never cease to be. Perhaps it is this which Jesus of Nazareth had in mind, when he said, "Heaven and earth shall pass away, but my words shall never pass away."

Certainly, the possibility of this lays upon us a great responsibility, gives to life a significance and dignity which it may not, hitherto, have had for us. This is important enough that we cannot afford to "wait and see," as some would have us do. There is nothing to wait for, that is, nothing that is not here at the present moment. Accidental events are insignificant compared with this: Upon what theory shall we base our life? Shall we assume that it is but of transient importance, or shall we assume that it is, and always has been, of eternal importance? The recognition of that fact is not something which can be lightly put aside, nor can we blissfully assume that in the next life all things will be made clear. One more life does not mean eternity. This, at least is one life, and if there is another life, we shall know that when it comes. But there is no justification for assuming that the problems which we have failed to face here, will be conveniently solved for us there. The question now confronting us is: How shall we live this life, upon what principle shall we base our stand?

Little thought will be required to make it clear that all our boasted knowledge of

coming events in the physical world, is based upon the assumption that all things will be governed by the same laws in the future, as they have been in the past. If we had not this feeling of certainty in the eternal operation of the physical law, an ordered existence would be impossible.

An important fact that we often overlook is that in almost every case we directly observe the effects, but the causes are only discovered by inference. In recent years we have learned a great deal about the nature of matter. We know that it is made up of atoms, which again, are made up of electrons, neutrons, and the like, but we generally forget that no one has directly observed an electron, it is far too small. We may, indeed, observe the effect of the electron stream, which is the effect of an assumed flow of electrons; but all that we really know or think that we know about electrons, is inferred from the observed effects. We have no direct knowledge of the electron itself.

If we consider this further, we shall be surprised to what a great extent our knowledge of causes is based upon inferences drawn from the observation of effects. Perhaps there is no better illustration of this than "gravity." We know that when we let a thing drop, it falls. We say that this is due to gravity, and some of us, no doubt, feel quite sure that we know what gravity is. If, however, we ask a physicist to tell us what gravity is, he will probably say that all bodies attract each other, and he will then explain the laws which govern this action. He will also discuss the action of falling bodies, and acceleration due to gravity; but—all this is about what gravity does, and not what gravity is. As a matter of fact, all that we know about gravity is inferred from our observations of its effects.

It may well be asked what this has to

do with the subject under discussion. Simply this: if it is possible to arrive at an understanding of causes in the physical realm from inferences drawn from observation of effects, why should it not be equally possible to arrive at a knowledge of causes operating in mental, moral, and spiritual realms by a similar process, always keeping in mind the fact that the only basis for any physical law is that it explains the observable phenomena? Any law which explains all such phenomena, must, for all practical purposes, be assumed to have absolute validity, for we have no other basis upon which to base judgment.

Experience tells us that this is a world of cause and effect. If the effect is real, the cause must be equally real. Were this not so, there would be no certainty in anything, and we would be the puppets of an irresponsible fate.

This being the case, we must attribute to the conditions with which we find ourselves surrounded at the time of our birth, real causes. Then, as in all our

other scientific investigations, we must strive to evolve a theory which will explain the observable conditions. The first question that presents itself to us is: Are these things subject to the operation of a just law? The usual explanations provide little reason for believing that they are. On the other hand, we often do observe the operation of justice in connection with our everyday affairs, and we know of no natural law which operates part of the time and not all the time.

Even though we may be unable to see that all things are subject to a law of justice, we shall have made a very great advance if we feel that it is reasonably possible that they may be; if, indeed, we can evolve a theory which would make it consistent that they should be.

As before stated, every effect must have a cause, and it is equally obvious that

What are the sciences but maps of universal laws, and universal laws but channels of universal power; and universal power but the outgoings of a universal mind?

—Edward Thomson.

every cause must precede its effect; but if we only began our existence at the time of our birth or at the time of our conception, how can we have had anything to do with the causes that preceded that time? If, however, this life is but one phase of a continuous existence, we are not faced with that difficulty.

It is quite clear that each of us is born with different characteristics, with different inherent talents. Some of us exhibit the development of these talents at a surprisingly early age. It is ridiculous to claim that all men have the same possibilities of development. Where, then, lie the causes of these great differences unless in past existence? Why should we be so unwilling to admit the possibility of such existence?

I suppose that most of us feel that we came into this life to do something which few of us really ever finish. We came into this world with certain talents for achievement, and we leave with much of that achievement unfulfilled. Is all this an illusion? Does all our personal development go for nothing? Do we live here for a short time, only to be annihilated and all that we have done go for naught? To say that we live for others is simply reasoning in a circle; of what use is their life any more than our own,

if life is but a momentary flash in the pan, with no permanent value?

All our advance in the knowledge of the physical sciences has been based upon the assumption that the future is unknowable until the present and the past are known. These being known, it is possible to formulate the laws which governed them, and which will continue to operate in the future. Experience has proved that this assumption is well founded, so much so, indeed, that in all our everyday affairs, we place implicit reliance upon it, and it forms the basis of all our scientific knowledge.

If we would but use the same method of approach to the problems relating to the nature of our own personal existence, there does not appear to be any valid reason to believe that we might not be equally successful.

We must remember that it is only in comparatively recent years, that we have had any really exact knowledge of physical science. Our knowledge of this was almost as meager in the past, as in many cases, our knowledge of spiritual science appears to be today. But is there not reason to hope, that, by the use of the same methods, we may eventually arrive at equally satisfactory results in our efforts to reach an understanding of the spiritual nature and eternal destiny of man.

Dream Dust

BY ANN YOUNG HUGHES

*If you have winged just one immortal thought
Awaking hope within a heart's despair,
Then you have earned a seeker's right and lot
To gather dream dust from the cosmic air.*

*If faith has kept your soul lamp brightly lit
While occult blindness festered all the land,
You are a novice for the infinite,
For God has seen your light and touched your hand.*

The Upward Path

By EMMA M. COATES

“MISS Amelia, why do people dislike me?”

As she spoke, Jane Harris gently stroked the silken fur on an immense gray cat that was crouching on the broad arm of her wicker chair.

The two, Jane and her next door neighbor, Miss Amelia Barton, were seated under the big maple tree that grew at one side of the Harris cottage, the thickly leaved branches of which protected them from the burning rays of the August sun.

Miss Amelia, whose hands were never idle and whom many had reason to remember with gratitude on cold wintry days, was busily knitting.

As Jane spoke, Miss Amelia's knitting dropped to her knees and her white hair stirred in the breeze as her gaze wandered down the sloping lawn to the river where the current moved slowly and smoothly over the black depth beneath. Her reply, spoken gently and understandingly, came after a pause.

“People do like you, Jane, but I knew you were upset about something. Tell me, that is, unless you would rather not.”

“I feel as though I must talk with someone,” acknowledged Jane, “and I know it is foolish of me to notice but I often wonder why I generally manage to bring uppermost the resentment and contention of those I come in contact with. Why, even my simplest remark is met with a flat contradiction. I'm not perfect, far from it, but I have never acquired the habit of telling falsehoods; so often I encounter a smug, self-satisfied smile on the faces of others. What is it they think they have accomplished and why are new acquaintances so cordial and friendly at our first meeting, then so cold and reserved later? What is it

they are told? I just can't understand it, Miss Amelia, and I am so tired of it all.”

“I wouldn't let it trouble me, Jane, if I were you,” Miss Amelia said, gently.

“I don't, Miss Amelia, in one way. I am not asking for sympathy but it must be something and if I but knew perhaps I would find it some fault of mine; a fault I could rectify.”

“People don't gossip about you to me, Jane. They know better.”

“I know that, Miss Amelia,” Jane spoke, quickly, “and I wouldn't have you tell me if they did. It would only make trouble between you and others.”

Miss Amelia leaned back in her comfortable chair and resumed her knitting. “You know, Jane, I've often noticed that to some, trouble and vexation seem to flock. I have never been able to reason it out but there must be a reason, for it is often those who, seemingly, the least deserve it. Take the Browns, for instance, both of them as nice as can be and their only son killed in that tragic way. He was such a nice lad and they had great hopes for him. I know they felt, at the time, that life wasn't worth living with him gone but now they have a different viewpoint. I was speaking with Nancy Brown only yesterday. She said they didn't look upon Bobby as dead, for at times it seemed as though he were still with them; she said they didn't feel that way when he was first taken but that the feeling came gradually and supplanted the black emptiness.” Miss Amelia turned a heel in the sock she was knitting then continued: “And referring to your problem, Jane, I doubt if any could give reasons for acting the way they do, and the fault is theirs, Jane, for they should be quite sure before condemning another. Tell me, would you now be

willing to condemn another without positive proof of his guilt?"

"I have never done that," protested Jane, "or felt the slightest inclination to do so. What others do or do not has never been of interest to me."

"I know you haven't," and Miss Amelia rolled up her knitting with a sigh. "Well, life is a riddle that perhaps death will solve, who knows. Come over this evening, Jane. I have finished the new quilt. You must see it."

When Miss Amelia was gone, Jane sank back with a tired sigh. She did mind and her feeling of injustice was all the more acute because she didn't understand why. "I get the effect without knowing the cause," she thought, musingly.

She sat for some time stroking the cat's soft fur while her eyes drank in the beauty about her. From the shade under the maple she could see the sunlight shining on the larkspur and gladiolus and the dancing pattern of silver on the water as the willow trees above moved in the breeze.

As she looked, flowers, trees and water seemed to waver. She closed her eyes against the dizzy sensation and a sharp pain thrust itself through her left side. "I really must consult Dr. Williams about these attacks," was her thought as the blackness shut down upon her.

The pain ceased and she felt new strength flowing over her. It was then she first noticed the stranger standing near. In surprise, she went to greet him.

"Do you wish to see someone?" she inquired.

She noted the deep musical tones of his voice as he replied: "I came to see you. Shall we go this way?"

Without giving a thought to the strangeness of it all she walked on beside him.

"So you cannot understand why those you have been among ignore and dislike you."

Annoyed and displeased, Jane stopped and looked up at him but when she saw

the kind, compassionate look in his eyes her displeasure disappeared and she was unable to keep the surprise she felt from her voice as she asked: "How did you know?"

"I have known it for a long time," he said, gently. "I have taken note of your patience under adversity and the progress you have made and I have not been disappointed."

"My progress," Jane repeated. "But I have accomplished nothing. Failure has been the result in everything I have tried to do and any chances coming my way, seemed, for some reason, to be snatched back. Some invisible force is always against me."

"You have made much progress," reiterated the stranger. "The purpose of earth life is to gain experience. Sorrow and pain, misunderstanding and injustice can teach far more than happiness and contentment."

Jane's brow wrinkled in perplexity. "You speak as though my stay on earth is in the past."

Her companion did not reply as they walked slowly onward and now, Jane noticed the light shining about them.

"How beautiful!" she exclaimed in delight. "It is like an October sunset shining through autumn foliage."

"It is always beautiful here," her companion said, gently.

Startled, she glanced up at him. "Do you mean that I have crossed the barrier?"

"There is no barrier, my child, except fear. Fear of the unknown."

"But this isn't unknown or strange. I feel as though I have returned after a long absence. It is like coming home."

She saw a woman standing waist deep among sweet wild flowers.

Puzzled, Jane paused: "Haven't we known each other somewhere?" she asked, hesitatingly.

The other smiled: "Yes, and I am glad to see you again."

"I wish I might understand," re-

marked Jane. "Is this all there is to death?"

"There is no death, dear child. When people go for a period of earth life we call it going to school."

"To school?"

"Earth life is where we learn," explained the other. "This is the real life to which we return."

"And why was it necessary for me to go? What did I do to need the earth life experience?"

"Nothing here, but in a former earth life."

Jane was silent as memory painted pictures.

She had been an only child, petted and pampered, with every wish granted. Everything demanded and accepted as a right even though it took from others; the picture changed; she was a woman grown, selfish, domineering and without regard for the feelings of others. There was no charity in her heart for the unfortunate and misguided; nor caring how much suffering she caused as long as she remained untouched by it.

With a sigh, Jane remarked: "How dreadful I was. I have seen myself as others saw me."

"Yet you unhesitatingly went back to earth life to expiate. In a former life you dealt out injustice and you went back to receive it." She smiled approvingly as she spoke.

"I wish I might recall where and when we have known each other," Jane's tone was wistful.

Again the other smiled: "Memory will tell you when it is time for you to know."

In perplexity, Jane wandered on. She saw a figure approaching. Recognition came instantly. Dr. Hugh Williams, the aged physician whom she had known since childhood was coming toward her, glancing about and walking with quick firm step.

He greeted her with a smile. "Well, Jane, my child, I am so glad that you have recovered. I don't understand what happened. I started as soon as I received

the call to hasten, for you were very ill. I was driving fast and as I neared your place a dog ran out into the roadway. I tried not to strike it, poor frightened creature that it was, and I must have lost control for I remember the car plunging toward that large tree by your gate, then all was confusion."

He passed one of his hands across his forehead and walked on.

"Everything will be clear to him very shortly," a voice said softly, at Jane's side. She turned and saw her former guide. He smiled gently, compassionately, and affectionately after the retreating figure of the doctor. "He will shortly realize that his exile is ended and that he is home again."

A feeling came to Jane that she must return. Something was drawing her back to earth life. She looked at her guide.

"And must I return?" her tone was wistful. "It is so beautiful here."

"It is always beautiful here," was the reply. "There is still much that earth life can teach you. It will be beautiful when you return."

"And I have lived here before?" Jane's tone was still incredulous.

"Yes. You went back to earth life when you needed that experience."

"Will I remember this after my return?"

"Not clearly. You may remember but it will be as one remembers a dream. You will go back stronger and no longer discouraged. You will have the feeling that sometime every wrong will be righted; that the purpose of earth life is not happiness but soul growth. The upward path is beset with many obstructions; obstructions that must be overcome, one by one."

"And those who mete out injustice and mental suffering and find pleasure in so doing, are they not punished?"

"You do not, as yet, understand. There is much that is evil and unjust in the earth life. There is much of malice. You were sent to encounter that evil and

injustice in order to teach you consideration of others, for those who deliberately cause suffering and mental torture to others and find enjoyment in witnessing what they accomplish will not escape the law of consequence. They will be punished, though not to avenge those they have wronged but to show them the error of that way. If they accept in the right spirit, suffering will teach them as it has taught you."

A wall of fog and mist had been moving toward them. As her companion ceased speaking, it closed down shutting him from her view.

.

A murmur of voices came to her from over the mist. Gradually it cleared and Jane saw Miss Amelia bending anxiously over her.

"Dear child, I am so glad, but you must not talk," she admonished, gently.

To her surprise Dr. Alex Carter came to the bedside and placed a finger on her pulse while watching her face with intent eyes.

Speech came to her slowly and with effort. "Have I been very ill?" Her voice sounded strange and unlike her own.

"You will be as well as ever in a day or so," was Dr. Carter's cheerful reply. "But at present, you must keep quiet."

"Where is Dr. Williams?" asked Jane when Dr. Carter stepped out in the hall for a word with the nurse.

To her surprise Miss Amelia's eyes filled with tears.

"He is away just now," she answered in a low tone, "so we called Dr. Carter."

The nurse came forward; with practiced deftness she raised Jane and plumped and smoothed the pillows.

"Try to sleep," she said, gently. "Don't worry, everything is all right. Miss Brown will sit here by you."

With a smile, Jane closed her eyes. With Miss Amelia near everything would be quite all right.

.

"What happened, Miss Amelia?" in-

quired Jane a few days later when she was sitting up for the first time since her illness, with Toby stretched out on the arm of her chair. "The last I recall is sitting out after you went home. Toby was just about where he is now."

Miss Amelia's hands were, as usual, busily knitting. She paused and meditatively ran one needle up through her hair.

"Dr. Carter said this morning that you were strong enough to talk about things so you may as well know. You had a heart attack and I don't like to dwell upon what might have happened if one of my knitting needles hadn't slipped out before I went home. I came back for it and found you unconscious with Toby curled up asleep on the arm of your chair. I called Dr. Williams," her voice faltered and for a moment her knitting needles flashed fast and furious.

"Is Dr. Hugh ill, Miss Amelia? Is that why Dr. Carter was called? Please tell me."

Miss Amelia glanced at Dr. Carter who, unnoticed by Jane, had entered and now stood just back of her chair. He nodded at Miss Amelia and she continued hesitatingly: "Dr. Williams was hurt, Jane. He was on his way here when his car left the road and crashed into the big maple near the gate. He was driving fast and swerved to avoid striking a dog."

"Was he badly hurt, Miss Amelia?" Jane felt that her question was unnecessary.

"Dear child, he was killed instantly. You will have to know it sometime."

Dr. Hugh dead! Jane's tear-filled eyes were looking at the big tree.


Dr. Carter leaned forward and laid a careful finger on her pulse. At his touch Jane looked up.

Dr. Williams didn't believe in death," he told her in a quiet, matter-of-fact tone; "he often spoke of death as merely the opening of a door leading to another life."

[The End]

Practical Precepts for Particular People

By MARGARET THORPE

N the course of time one can learn great spiritual truths from many sources. Meditation, contemplation, retrospection, and intense spiritual yearning to understand will open the doors of the spirit so that crystal clear precepts will evolve. As a disciple of the Rosicrucian Fellowship much light has been given me, and I, in turn, must pass it on to others by writing articles, as I am doing here, or by word of mouth to anyone whom the Spirit tells me is ready to listen. May the truth in the precepts speak to you.

1. Never do anything against your own will and judgment. Back up your own judgment.

2. Believe in the *Ultimate Good* of all things—don't worry if the world and things in general look black.

3. Worry forms a barrier so that it is hard for good to enter. It is like a steel band—the good bounces back.

4. Never question the justice of decisions made by the Recording Angels.

(For example: I know a young man who has lived in a mindless body for over thirty-five years. To many uninstructed or unthinking people, that kind of life would appear useless or unjust. But the Recording Angels [and this Ego] chose this vehicle for his return to life this time so that he would learn a great and important lesson—never to abuse another's mind. In his past life—so one with spiritual sight perceived—he had been a hypnotist, with no regard for the sanctity and inviolability of another's mind. The Ego will learn the lesson, through being housed in such a body, for the Ego is at no time imbecilic.)

5. There is never any uncertainty about paying a debt of destiny; it is irrevocable.

6. Debts of destiny and duty always come first (before other kinds of work).

7. Always pay a debt in the right spirit; it cannot be run away from. Resentment in paying a debt brings more to pay.

8. When paying a debt of destiny, no one is allowed to stop paying in the middle of it—he must go on to the end. It is so arranged by the Lords of Destiny and cannot be sidestepped. Should one try this, steps will be taken to checkmate him. A debt of love and service cannot be paid with money.

9. Anger obscures the vision.

10. Although help is always available, it cannot be rendered until one is ready and willing to receive it.

11. Sometimes there is nothing to do but wait. (Spiritual development is necessarily slow and cannot be forced. Patience and work will be rewarded in time, for nothing is ever lost.)

12. Never neglect the material world for the spiritual as the Hindus did. We owe duties to our family, our community, and our personal work.

13. Mental, emotional, and physical bodies must be controlled before Initiation is given.

14. Seek guidance from the Spirit within only.

15. The Spirit will never ask you to do preposterous things. At all times use your own common sense.

16. In spiritual progress one can slide back unless endeavor is constant. There is never any standing still.

17. In helping anyone, be careful to allow him free will.

18. As a worker and helper of humanity, one cannot always say pleasant things only; sometimes silence is best. If possible, always encourage.

Imbecilic
idiot

19. Every student needs tests and disciplinary measures to strengthen his character.

20. In teaching, approximate the pupil's language to be understood.

21. Obstacles teach one to have a keener desire, greater persistence, and a more powerful will in overcoming.

22. Compulsion should and must come from within; never from without.

23. Eternal vigilance in the Desire World is the price of safety.

24. Christ cannot fill your heart until the last barrier is down—nor can your Teacher come until all reservations are given up.

25. Beware of trying to help too many people; by so doing we lessen our efficiency.

26. Make a practice of radiating daily helpful, constructive thoughts such as: Divine Love, Peace, or similar good thoughts.

27. Rely upon yourself alone. Make your own decisions.

28. Following the Path means sacrifice.

29. Fear, discouragement, and distrust are weapons of the Black Brothers.

30. Keep your promises to your Higher Self, for they are sacred.

31. Indifference is a cause of business failure and spiritual obstacles.

32. You can delay a kind act too long, and then the opportunity passes.

33. If one gets disgusted and leaves his work, his chance of doing good is stopped for the time.

34. Never give up hope, for despair will then come in.

35. Thought control is positively necessary for Initiation.

36. One cannot shift his responsibilities to another's shoulders.

37. All pupils are different and need different methods and treatments.

38. Whenever things get very dark and you do not know which way to go or how you are coming out, just trust.

39. Although you cannot see the good

you are doing, it is there just the same and you must work on.

40. Work for the greatest good for the largest number of people.

The foregoing precepts are taken from the garden of my own experience and inspiration. The following are culled from the essays of that great philosopher Emerson. His mind and heart were always open to the Great Over-Soul. What he gleaned from this communion was Truth and is so recognized by all great literary men as well as by mystics and occultists. These excerpts have the ring of truth; they will never grow old because Truth is timeless. Let us examine a few.

"A mightier hope abolishes despair. We give up the past to the objector, and yet we hope."

"The philosophy of six thousand years has not searched the chambers and magazines of the soul. In its experiments there has always remained, in the last analysis, a residuum it could not resolve. Man is a stream whose source is hidden. Always our being is descending into us from we know not whence."

"We live in succession, in division, in parts, in particles. Meantime, within Man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the Eternal One. . . . We see the world piece by piece, as the sun, the moon, the animal, the tree; but the whole, of which these are shining parts, is the soul."

"From within or from behind, a light shines through us upon things, and makes us aware that we are nothing, but the Light is all. A man is the facade of a temple wherein all wisdom and all good abide."

"We know that all spiritual being is in man. A wise old proverb says, 'God comes to us without bell'; that is, as there is no screen or ceiling between our heads and the infinite heavens, so is there no bar or wall in the soul where man, the effect, ceases, and God, the cause, be-

gins. The walls are taken away. We lie open on one side to the deeps of spiritual nature to all the attributes of God. Justice we see and know, Love, Freedom, Power. These natures no man ever got above, but always they tower over us and most in the moment when our interests tempt us to wound them."

"The soul's advances are not made by gradation, such as can be represented by motion in a straight line; but rather by ascension of state, such as can be represented by metamorphosis—from the egg to the worm, from the worm to the butterfly."

"We are wiser than we know. If we will not interfere with our thought, but will act entirely, or see how the thing stands in God, we know the particular thing, and everything, and every man. For the Maker of all things and all persons stands behind us and casts His dread omniscience through us over things."

"The soul is the perceiver and revealer of Truth. We know Truth when we see it, let skeptic and scoffer say what they choose."

"For the soul's communication of Truth is the highest event in nature, for it then does not give somewhat from itself, but it gives itself, or passes into and becomes that man whom it enlightens; or in proportion of that Truth he receives, it takes him to itself."

"A thrill passes through all men at the reception of New Truth, or at the performance of a great action, which comes out of the heart of nature."

"A certain tendency to insanity has always attended the opening of the religious sense in men, as if 'blasted with excess of light.' The trances of Socrates; the union of Plotinus; the vision of Porphyry; the conversion of Paul; the aurora of Behmen; the convulsions of George Fox and his Quakers; the illumination of Swedenborg, are of this kind."

"But genius is religious. It is a larger imbibing of the common heart. It is not

anomalous but more like, and not less like other men."

Our occult philosophy tells us that genius is the capacity for taking infinite pains. Edison is an outstanding evidence. But a genius is also onesided and in some incarnation he must round himself out more fully.

"Ineffable is the union of man and God in every act of the soul. The simplest person, who in his integrity worships God, becomes God; yet forever and ever the influx of this better and universal self is new and unsearchable. Ever it inspires awe and astonishment. How dear, how soothing to man, arises the idea of God, peopling the lonely place, effacing the scars of our mistakes and disappointments when we have broken our god of tradition, and ceased from our god of rhetoric, then may God fire the heart with his presence. It is the doubling of the heart itself, nay, the infinite enlargement of the heart with a power of growth to a new infinity on every side. It inspires in man an infallible trust."

"He believes that he cannot escape his good. *The things that really are for thee, gravitate to thee.* You are running to seek your friend."

"But if he would know what the Great God speaketh, he must 'go into his closet and shut the door,' as Jesus said. God will not make himself manifest to cowards. He must greatly listen to himself, withdrawing himself from all the accents of other men's devotion."

"A little consideration of what takes place around us every day would show us that a higher law than that of our will regulates events; that our painful labors are very unnecessary; and altogether fruitless; that only in our easy, simple, spontaneous action are we strong, and by contenting ourselves with obedience, we become divine. Belief and love—a believing love will relieve us of a vast load of care. O my brothers, God exists. *There is a soul at the center of nature,* and over the will of every

man. . . . There is a guidance for each of us, and by lowly listening we shall hear the right word."

"Human character does evermore publish itself. It will not be concealed. The most fugitive deed and word, the mere air of doing a thing, the intimated purpose expresses character. If you act, you show character; if you sit still, you show it; if you sleep, you show it."

"Revelation is the disclosure of the Soul."

"The soul is superior to its knowledge; wiser than any of its works."

"O believe, as thou livest, that every sound that is spoken over the round world, which thou oughtest to hear will vibrate on thine ear. Every proverb, every book, every byword that belongs to thee for aid or comfort shall surely come home through open or winding passages."

So from Emerson's mystical findings we pass on to those of one of our present-day writers of spiritual precepts. They are practical and very helpful. Dana Gatlin in her recent book, *God Is the Answer*, says:

"We usually say that knowing God is a matter of consciousness . . . you build up your consciousness of God's presence not only by meditation and prayer; not only by changing your thought habits and controlling your wayward emotions. You build by means of the things you do all day long and through the spirit in which you do them, not strainingly, dubiously, or rebelliously, but freely, confidently, gladly. By your uplifted and gladly expectant attitude toward yourself, your God and your world, you yourself are metamorphosed and your outer experience is bound to change."

"Then the one sure antidote for human fear is to remember our connection with God. 'Be still and know that I am God.'"

"We can never benefit fully from God's love and wisdom unless we feel and act as if we were a part of Him. God is able to give us every good gift, to

enrich our life and to aid us in every earthly enterprise. When we won't recognize and take the gift, then we must do without it."

"Our mind which thinks so ceaselessly and insistently, is the most marvelous instrument imaginable; but it is up to us to control it and to choose the kind of thoughts we think, to train ourselves into courage, real efficiency, and stability."

"Spiritual mastery is the most important battle you will ever win. It is a difficult battle from the mortal sense. Only with God's help can you win it."

"The truth that Jesus (Christ) taught is not a philosophy of life, not a creed, but a way of living."

Now we pass along from Miss Gatlin's modern way of stating truths to one of the wisest of all preceptors. King Solomon could discern spiritually the right ways of life. From his Book of Proverbs I quote these precepts, needed today as of old:

Buy the truth and sell it not; also wisdom, and instruction, and understanding.

Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding.

If thou faint in the day of adversity, thy strength is small.

Keep thy heart with all diligence, for out of it are the issues of life.

But the path of the just is as the shining light, that shineth more and more unto the perfect day.

The name of the Lord is a strong tower; the righteous runneth into it, and is safe.

Where there is no vision, the people perish; but he that keepeth the law, happy is he.

A merry heart doeth good like a medicine; but a broken spirit drieth the bones.

Correction is grievous unto him that forsaketh the way; and he that hateth reproof shall die.

(Continued on page 239)

A ROSICRUCIAN CATECHISM

The Law of Consequence

By EMILY W. LORTCHER

Q. When man enters the Desire World after death, must he face the effect of *every* act committed during life?

A. Without exception. This is the law symbolized in the scythe of the reaper, Death, which says, "whatsoever a man soweth, that shall he also reap." It is the law of cause and effect, which rules all things in the three Worlds, in every realm of nature—physical, moral, and mental. The result may be manifest immediately or it may be delayed for years or for lives, but sometime, somewhere, just and equal retribution will be made. Its work is absolutely impersonal—neither reward nor punishment. All is the result of invariable law, one aspect being the Law of Consequence.

Q. What is the specific action of this law in the Desire World?

A. It operates in purging man of the baser desires and the correction of the weaknesses and vices which hinder his progress, by making him suffer in the manner best adapted to that purpose. If he has made others suffer, or has dealt unjustly with them, he will be made to suffer in that identical way.

Q. Would this purgatorial suffering in the Desire World be lessened if the man repented during life, and reformed?

A. If a person has been subject to vices, or has done wrong to others, but has overcome his vices and, as far as possible, made right the wrong done, such repentance, reform and restitution have purged him of those particular vices and evil acts. The lesson has been learned during that embodiment and therefore will not be a cause of suffering after death.

Q. How does the "passage of time" in the Desire World compare with life

on the Physical Plane?

A. In the Desire World life is lived about three times as rapidly as in the Physical World. A man who has lived to be fifty years of age in the Physical World would live through the same events in the Desire World in about sixteen years. This is, of course, a general gauge. There are persons who remain in the Desire World much longer than their term of physical life. Others again, who have led lives with few gross desires, pass through in a much shorter period, but the measure above given is very nearly correct as a present-day average.

Q. How does the Law of Consequence apply in viewing the life panorama?

A. As the man leaves the dense body at death, his past life passes before him in pictures but at that time he has no feeling concerning them. In the Desire World these life pictures again appear, rolling backwards as before; but now the man has all the feelings that it is possible for him to have as, one by one, the scenes pass before him. Every incident in his past life is now lived over again. When he comes to a point where he has injured someone, he himself feels the pain as the injured person felt it. He lives through all the sorrow and suffering he has caused to others and learns just how painful is the hurt and how hard to bear is the sorrow he has caused.

Q. Is the suffering similar to remorse felt in life?

A. The suffering is much keener because there is no dense body to dull the pain. Perhaps that is why the speed of life there is tripled—that the suffering may lose in duration what it gains in sharpness. Nature is just and true.

(Reference: *Cosmo*, pages 106-108)

Dodais

By EVELYN F. HAMILTON*



IN the theatrical stage and screen, actors appear in the cast who are mute and inactive; they neither speak nor act, yet they are an integral part of the production. And so it is in the great drama of life; human beings participate in it who are of no apparent use and make no visible contribution to it, yet they are an integral part of the great human cast.

Souls are not just casually sent to earth; each has a definite work to do here, according to the divine plan. Everything living is part of the great design of life. Nature emphasizes this fact. Every human being exists for a definite purpose and has a cosmic destiny to fulfill. What this purpose is, may be frequently obscured, because the human element is so dominant; but the Divine Architect has a life plan for every living creature, and no life can reach its fullest expression until this is accomplished. It is unthinkable that the Creator, who operates the visible universe in split-second timing, who sustains life in its lowest form, could be indifferent to the fate of His ultimate creation, man. While the status of many appears to be incompatible with His infinite love and mercy, these conditions are humanly created, not divinely decreed. He permits them to exist to serve a beneficent purpose. Society, domestic and civil, is better morally because of the presence in its midst of the physically and mentally defective. They exert a humanizing influence, inciting the noble virtues of kindness, sympathy, tolerance, patience, charity and compassion congenital to the soul of man and indispensable to the moral structure of a nation. The physical order must

always be subordinated to the moral order. For this reason, the state maintains its custodial institutions for the care, protection, and possible cure of the defective.

The question naturally arises: What purpose, if any, has a congenital imbecile in human existence? What possible contribution can he make to society? Here is one answer: In the year 1826 a wealthy bourgeois named Jean Baptiste Gamelin, a resident of Montreal, Canada, on his demise left a strange legacy to his devoted young wife. It was the care of an imbecile named Dodais, which he had assumed prior to his marriage.

Faithfully and without question Mme. Gamelin executed her husband's request. She provided living quarters on her estate for Dodais and his indigent mother; and surrounded him with every comfort and kindness. Dodais was a repulsive and confused mass of human protoplasm. He lived to the age of 30. A strange thing occurred just prior to his death. For a brief period he became lucid mentally, blessed Mme Gamelin for her un-failing kindness to him, and assured her of his prayers and dying gratitude. His captive soul had at last broken through its prison of defective flesh. Then he expired.

Mme. Gamelin was deeply moved by this experience, and determined to do something for the care and betterment of the mentally defective. To this end, in 1846, she converted the poor mission, elementary school, on the farm of St. Isadore, at Longue Point, near Montreal, Canada, into a temporary asylum. The primitive schoolrooms were turned into wards to care for the insane. Prior to this, no provisions were made for them.

From this humble and remote beginning in mental therapy and Christian

*Author of "Living Life Victoriously," booklets, press and magazine articles.

charity, arose the great psychopathic structure known as the Hospital of St. John of God, at Gamelin, P.Q., Canada, one of the largest on the North American continent. Here the mentally ill are given every aid known to modern science to restore them to mental health and useful citizenship. Thus the imbecile Dodais proved to be something more than the mass of living protoplasm he appeared to be. He was a human instrument of God, accomplishing a divine purpose on earth.

The mentally ill require custodial care. Under the present regime in our modern psychiatric institutions they are more of an asset to the community than social parasites, who are leeches draining a nation's virility. Despite their mental handicap, these patients justify their existence and yield some dividends on the taxpayer's investment in them by their contributions to art, music, literature, industry, and the soul of man. Much music is composed by the psychotic; the reason being, that removed from the ordinary conscious contacts of life, they are more receptive to the music of the celestial spheres; the brain being able to receive sounds that are not heard in the physical world.

The feeble-minded make excellent repetitive and routine workers in industrial plants when adequately trained and supervised for such work, as it requires neither reasoning nor initiative on their part. Quoting from Dr. Carl A. Menninger's remarkable book, *The Human Mind*, which should be in the library of every home for the preservation of mental health: "Thousands of recruits were rejected in World War I, because of feeble-mindedness. On the other hand, many feeble-minded boys made successful records and won distinguished honors, while their more gifted brothers were being returned to base hospitals with shell shock." Society has the assurance of protection against the criminal behavior of deranged minds; but it has no such guarantee of protection

against moral lepers who vitiate humanity by their foul contact.

In this global war of survival Nazi Germany has revived the smouldering controversy of euthenasia, in killing her afflicted and aged, whom she deems unprofitable to the survival of the German super-race. America's heart bleeds with grief over her innumerable war victims, permanently maimed or deranged: but as a Christian nation she will never countenance so-called mercy death. She believes that human life belongs to God, its Creator; that no one has the moral right to terminate it but Him, no matter how pitiful or loathsome it may be. It is the inalienable right of all human beings to live and work out their eternal destiny, whether the physical vehicle through which the soul functions is normal or defective.

The mercy-killing of imbeciles at birth, and of the physically and mentally incurable has long been advocated to lessen the demand on our over-crowded custodial institutions; but national sanction will never be given such procedure. Even should a rational adult plead for quick release from an incurable condition, through an overdose of a mercy-killing drug, no physician could consent. He is morally and professionally obligated by the medical oath of Hippocrates to do all in his power to prolong the life of a human being, whether it be that of an imbecile, maniac, parietic, leper, or degenerate.

Experience proves that while life endures it is never too late to turn the tide of disintegration in the human body. With the rapid advance of science one never knows when seemingly incurable conditions may be cured. Medical records verify the fact that countless patients have outlived the prognosis of their death. Should any physician yield to the compassionate impulse of mercy-killing, he might be interfering with a soul's destiny.

(Reference: *The Life of Mother Gamelin*, by Margaret Sangster.)

WESTERN WISDOM BIBLE STUDY



The Pool of Bethesda

By JANE TEMPLETON



Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

And a certain man was there, which had an infirmity thirty and eight years.

When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

Jesus saith unto him, Rise, take up thy bed, and walk.

And immediately the man was made whole, and took up his bed and walked.

(John 5:2-9.)

Taken literally, this incident strikingly illustrates the power of Christ Jesus in healing, a power demonstrated many times during His earthly ministry. His Healing Word instantly scattered the atoms of diseased flesh and replaced them with healthy, vibrant tissue.

However, there is a deeper meaning to the details of the incident which make it of even greater significance to the student of occult truth. Interpreted esoterically, we have here revealed an experience on the Path of Initiation which comes to every spiritual aspirant.

In the light of occultism the city of Jerusalem is symbolical of the higher self, the real spiritual being housed by the several vehicles and personality of

man. Water signifies the Desire World or emotional nature of man, and the "troubling of the water" suggests the purification of desire by the power of Spirit. The word "Bethesda" is considered symbolic of the intuitive faculty or inner knowing resulting from the individualized spirit's connection with the World of Life Spirit, which is the World of Cosmic Wisdom and Unity. The "sheep market" may be thought of as the "place," or state of consciousness, wherein spiritual truths are to be had in exchange for desires or sense objects. The impotent folk are those who are still living in the five senses or five porches.

For those who outgrow the fetters of the flesh by transmuting the desire nature, there is the blessing of spiritual enlightenment which is a paradise of inner joy and satisfaction. Real perception of truth is possible only to those who have the true enlightenment that results from a spiritualization of the mental faculties by the Love-Wisdom or Christ Aspect of the human being. The purification of the desire nature through the power of the Spirit enables one to express the intuitive faculty more freely and thus be released from materiality.

People may become so crystallized from living in the senses that they need the help of others in receiving the benefit of the divine healing power, and it is the privilege of those spiritually developed to render this assistance. Every spiritual aspirant is striving toward that high state of attainment when he will be able to speak the Word of Power, as did Christ Jesus, and in time all humanity will reach this exalted goal.

The Astral Ray

Astrology is a phase of Mystic Religion, as sublime as the stars with which it deals, and not to be confused with fortunetelling. The educational value of astrology lies in its capacity to reveal the hidden causes at work in our lives. It counsels the adults in regard to vocation, the parents in the guidance of children, the teachers in management of pupils, the judges in executing sentence, the physicians in diagnosing disease, and in similar manner lends aid to each and all in whatever station or enterprise they may find themselves.

The laws of Rebirth and Consequence work in harmony with the stars, so that a child is born at the time when the positions of the bodies in the solar system will give the conditions necessary for its experience and advancement in the school of life.

Aries--Taurus

By S. B. McINTYRE

(PART TWO—CONCLUSION)

Part One. An episode or two in the marriage of Loolie and Wim (Aries-Taurus) of which an astrology columnist quoted in the story says: "Taurus people have one trait which often proves a life-saver to them. When through sorrow caused them by those whom they intensely love, they have reached the extreme point of suffering of which they are capable, all their intense affection for those particular persons dies, and they are freed from further suffering on their account. Taurus is an earth sign. They should never seek mates among the fire signs, especially those born under the excessively demonstrative sign Aries."

Part One ends with Loolie in a jealous rage going to her mother's home across the city—"For good this time!" Their three-year old daughter Joan was already there for the day. *Now finish the story:*



WENTY minutes later I banged my suitcase down on Mother's living-room floor. This did not seem to cause any shock to my mother, for she merely placed a book she had been reading on a table beside her, and continued to sway gently back and forth in her favorite rocker.

Anyhow, she had always called me her "Stormy Petrel." So she was probably steeled against my exhibition of rage, for she merely said, "Well, Lulu, what now?"

"What do you suppose I saw at that restaurant?" I fairly yelled.

"I can't imagine."

"A dame togged up to kill, and Wim making up to her!"

"Lulu, what shocking language!"

"I don't care! That's the truth! There she sat in the seat across from him. Wim was hanging onto her two hands for dear life with one hand, while he pawed them with the other!"

"Lulu! Please! Don't let Joanie hear you. She's asleep."

I took a turn across the room till I could control my voice. I didn't want to wake Joanie, either, and be questioned by her.

"Joanie's on my bed. She declared she could rest better there." Mother smiled reminiscently. "The guest room will be empty tonight. Put your suitcase in there."

"Where's Natalie?"

"Jack telephoned this morning and asked her to meet him at ——"

"After he's been gone two whole months without one word to Natalie! Then calmly to telephone her to meet him, and of course, she flies right into his arms. That's my sister for you!" I sneered.

"Jack couldn't find work, Lulu. And he's too proud to depend upon me! Natalie telephoned that he has a permanent position, and they will be moving down State first of the week. They've just left town for the week-end now."

Inwardly I was berating all men so heartily that I thought it better not to

inflict myself on my mother any longer just then. I heard her sigh deeply as I caught up my suitcase and left the room.

I was all prepared to slam the door in Wim's face when he came for me that night—as I felt sure he would. I determined to do all in my power to prevent him from seeing Joanie. I knew he worshiped her, and that missing her for even one day would be severe punishment to him. I gloated over that. I spent the rest of the day conjuring up cruel speeches that I knew would make his flesh creep, when he heard them over the telephone—as I fully intended he should.

But the night passed. Wim did not come. Neither did he telephone. And Joanie was driving me frantic with her demands for her daddy.

"Gammie, are this Sa'day?" I heard her ask my mother.

"Yes, darling," was the answer.

"My daddy allers p'ays wif me when he are home Sa'day a'ternoon. Do he come here for lunch today?"

"Maybe so, dearie."

I saw my mother surreptitiously wipe her eyes, but my feelings of rage against Wim did not abate.

"Everything is done to make things worse for a wronged wife!" I flashed out at my mother.

"Lulu, I feel sure you have made a dreadful mistake. Wim is one of the truest men I have ever known," Mother gently assured me.

"Aw, you always stick up for Wim! Always have!" I flung at her, as I dashed out of the room.

In loneliness for her daddy, Joanie cried herself to sleep that night. Still burning with rage, I sat beside her in the darkness of the guest room, and gloated over the punishment I'd mete out to Wim the moment he came within earshot.

Joanie awoke hollow-eyed and restless the following morning. She would not eat, and drooped so throughout the day that I became alarmed, and began to wonder if I should be driven back to Wim in order to save Joanie's life.

Mother added to my worry. She was devoted to Joanie—her only granddaughter—and was now a pathetic sight as she hovered over the little one, and tried to amuse and cheer her.

I was at my wits' end that afternoon, when my sister Natalie and her husband Jack came in.

The moment I saw her gray suit and the drooping gray hat that shaded her face—I did not know before that she had bought new clothes—I felt as if I had been given a terrific blow in my solar plexus.

"Hello, Loo, where's Wim?" Natalie kissed me. "I can hardly wait till I see him again so that I can give him the hug of his life. Jack's train was so late Friday, that I got the heeby-jeebies waiting for him at the Blue Moon. I saw Wim there all by himself, so had begun to weep on his shoulder when Jack came in. Wim is surely the most comforting man!"

My lips were so stiff and cold that I could hardly make them move when I turned to Mother, who looked as if she had been death-stricken herself.

"Natalie and Jack will take Joanie's mind off of her daddy for tonight, Mother. Will you keep her with you until tomorrow?"

Mother nodded, hugged Joanie to her, and I left her to make explanations to Natalie.

I snatched my coat and hat from the rack in the hall, and hurried into them as I ran to the car line two blocks away.

Oh, those awful minutes before I reached my own door! And the awful, awful hours that followed them!

I rushed up the steps and flung the door wide on an empty house. And to make matters worse, the article, "What the Stars Predict," that to please me Wim had clipped from the paper three nights before, was caught in the draft between the open door and the fireplace, and whirled from the table directly to my very feet. I had forgotten it.

Too beaten to cry I sank down on the

couch, and pressed the clipping between my trembling hands, while my mind recalled every pathetic word Wim had uttered regarding it.

"Oh, Wim, Wim! A life-saver to you, maybe, but what about me?" I inwardly moaned.

In agony of mind I rocked myself back and forth, while in my imagination Wim's dear face—as it had always looked when I had heretofore returned to him after other occurrences similar to this—haunted me from his favorite chair by the fireplace.

It recalled to me the unruly lock of curly brown hair that swept his forehead, his suffering brown eyes so like those of an unmercifully beaten collie, his gaunt, pale cheeks, his quivering sensitive lips.

"Wim! Oh, Wim! Somewhere you must be looking just like that now!" I whispered to the haunting face. "Oh, Wim, where are you? You have never left me like this before. I've been the one to go—the one to come back and always find you waiting for me! If only I knew where to find you, I'd come to you on my knees and beg you to forgive me for all the unhappiness I've caused you! I'd put up with your life-saver trait, too, Wim, if you'd only forgive me and keep me with you! I wouldn't ask you to love me, if you couldn't any more! I'd just ask you to let me love you! I'd know you'd always be good to me, Wim. You always have been!"

But the haunting face did not answer me. Chilled to my bones from the cold wind, I finally rose and closed the open door. Then I wandered disconsolately through the silent, memory-haunted house. Glass crunched beneath my feet as I entered the disordered bedroom. Creeping across the bed, I reached down and drew Wim's picture from the corner where I had thrown it.

The photograph itself was not badly injured. As I cleared the remains of broken glass from the frame, and saw Wim's dear eyes smiling into mine, my agony of mind was too excruciating to

describe. I hugged the picture to my heart, threw myself on the bed, and cried until I was on the verge of hysterics.

Finally realizing that there was no one near to help me, I struggled with my hysterical condition until I had gained a modicum of self-control. Utterly spent, I lay quietly sobbing for some minutes, when my exhaustion and sleeplessness of the past two nights claimed their toll. I slept.

I was awakened by the odor as of the fresh air about Wim, that I've always loved. The room was utterly dark. I could neither see nor hear a thing.

"Wim," I heard myself weakly whimper.

"Yes, dear."

"Wim!" I shrieked, springing upright on the bed, and flinging myself toward the sound.

"Hush, dear. I didn't mean to frighten you."

"Wim!" I hysterically cried. "Wim, hold me! Hold me tight! Tell me you love me in the same old way! I can't bear it if you don't!"

"I can't begin to put into words how much I love you, Loolie!"

His arms closed about me. His lips found mine. I knew I was safe for this time, though my sobs and tears broke out afresh.

"Loolie, you frighten me! Have you been ill?"

"No. But your life-saver didn't work this time—did it?" I asked, when I had grown quiet enough to speak.

"Loolie, what are you talking about?" Wim's hand sought my hot forehead, then switched on the light over the bed. "I've been out of town with the Boss. Didn't you get my special delivery letter?"

"No, dear. It's probably in the mailbox. I've been over to Mother's —"

"Oh!" Wim nodded in apparent enlightenment.

"Wim, I didn't know Natalie in that new suit and hat. And I've been nearly crazy with rage and jealousy ever

since," I confessed. "This afternoon Natalie came home from a week-end trip out of town with Jack. The moment I saw her new clothes I knew what an awful mistake I'd made."

"I was nearly crazy myself after you left me, Loolie. Though I knew you could not be blamed for the stand you took." Wim sighed. His heart throbbed thickly against my breast. His face looked as if he had suffered, too. "Poor Natalie was so downhearted, I felt I had to sympathize with her, and try to cheer her up."

"You did, Wim. You made her so happy! Jack came in right after you left her."

"A new client wants the Boss to copy a house down in Del Monte. The Boss flew down there to see it. And because my plans for the Mayor's house went over big, the Boss insisted that I go with him, so that I'd be prepared to plan that house, too. I had to go, Loolie!"

"Thank the dear Lord, you did, Wim! It has taught me the lesson of my life!"

"Me, too, Loolie. I could feel my life-saver trait beginning to work—I

must admit. If I'd been home here all alone, it would have been all up with us, I'm afraid. But my sense of fairness when I considered the provocation you'd had—I felt sure you didn't recognize Natalie—made me strive to squeege the wave of adverse emotion that swept over me at your scornful glances. Later, I was so busy I didn't have a moment to think of anything but keeping my end up on my job. Maybe working my head off when occasion requires, will help me to overcome my life-saver trait hereafter. I feel sure it—"

"You'll never have cause to work your head off on that account through me again, Wim," I interrupted. "I've never realized to the full what you mean to me, till these past few hours. I'll prove that this red-headed Aries and her undemonstrative Taurus with the life-saver trait will click from now on!"

Wim drew me into his arms in a hug that would have done credit to a bear, while he murmured in my ear, "That's all I'll ask for on this mundane plane, Loolie!"

The Children of Taurus

By MAX HEINDEL

Birthdays: April 21 to May 21.

Between these dates the Sun is passing through the zodiacal sign of the Bull, Taurus. Therefore children born at this time partake in a great measure of the characteristics of this sign. Taurus is ruled by Venus the planet of love, and the children of Taurus have a basically amicable and kind disposition, but when they once have conceived an idea they cling to it with great stubbornness and are very resentful of contradiction. They

have a strong and determined will and they *keep on* working, with patience and persistence, until they have accomplished their desires.

Taureans have a good executive ability and are able to take leading positions where they have others under their command. They are keen in their desires for material possessions and are usually very fortunate in acquiring them, for besides having good earning power themselves, they are often the recipients of inheritance.

It is not easy to become intimately
(Continued on page 220)

NOTE: Selected from Max Heindel's writings.

Astrological Readings for Subscribers' Children

We delineate each month in this department the horoscope of *ONE* of our subscribers' children, age up to twenty-one years. This includes a general reading and also vocational guidance advice. The names are drawn by lot. Each *FULL* year's subscription, either a new one or a renewal, entitles the subscriber to an *application* for a reading. The application should be made when the subscription is sent in. The applications not drawn by lot lose their opportunity for a reading. *Readings are NOT given with EACH subscription, but only to the ONE CHILD whose name is drawn each month.*

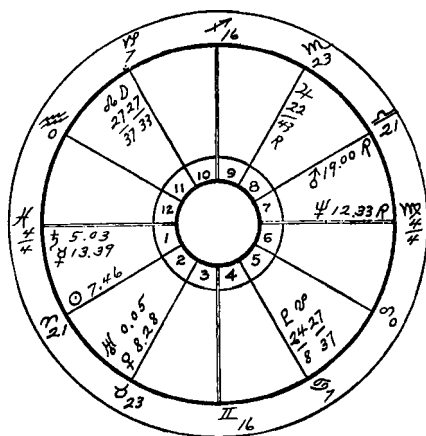
In applying be sure to give name, sex, birthplace; and year, month, and day of month; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

We neither set up nor read horoscopes for money, and we give astrological readings only in this magazine.

PAMELA E.

Born March 29, 1935, 4:30 A.M.

Latitude 41 N. Longitude 74 W.



Our reading for children this month is that of a girl who has the mystical common sign Pisces on the Ascendant. With common signs on all four angles and Saturn conjunction the Ascendant we have a modest but very sensitive girl, one who will take offence very readily and will hold a grudge for a long time. By word and example the parents should help her overcome this. With Mercury also in Pisces just below the Ascendant and sextile Venus, strong in her own sign Taurus, and conjoined Uranus and trine Neptune, an unusually strong indication is given of artistic talent. Neptune is an advanced planet and the Neptunian art is exceptional, not of the old order. The art expressed by these aspects should be out of the ordinary.

The Sun is exalted in the fiery Aries, a sign of its own nature. This Aries Sun

being in the first house (personality) in mundane sextile to the Moon in the 11th house which indicates the hopes, wishes, and friends of this girl, she will always have friends who are ready to help her attain to her highest ideals; women friends especially will interest themselves in the future of this young girl.

There is one planetary configuration with which it might be well to acquaint the parents or guardians: Mercury is conjunct Saturn, and although a wide orb, it is still near enough to be effective. Also, Mercury is opposition Neptune which is in Mercury's sign Virgo. These aspects at times will prove troublesome unless the symptoms are recognized and the child is taken in hand and given proper training. A tendency to untruthfulness and deception crops up in the nature of this girl which the parents or guardians should check while she is young.

The Sun strong in Aries stands for justice and straightforwardness, and its sextile of the Moon will help to keep the Mercury-Neptunian opposition from becoming dangerous. However, the rising sign Pisces with Mercury and Saturn on the Ascendant will have a tendency to hide the weaker traits, and this secretiveness is an unfortunate tendency of the Piscean children which makes it difficult for others to detect the above weaknesses.

Venus strong by sign, and also sextile Saturn, semisextile the Sun, and trine Neptune will be of great help to this girl in her life work. We would advise educa-

tion (including play) which keeps the mind centered on beauty and art. This will bring to the surface the child's other good qualities and help to prevent undesirable aspects from developing. Music as well as art will be helpful and should be encouraged.

The planet Pluto is posited in Cancer, the sign which has rule over the stomach, and Pluto is in close conjunction to the Dragon's Tail with its saturnian influence, also opposition the Moon. These aspects will give to this girl a strange and unusual appetite, and unless she is carefully guided she may desire the fancy and health-destroying sweets which are found on the counters of the corner drug store. She should be given wholesome and healthful food, else trouble will probably develop in the intestinal tract and other organs, which will later cause much distress. "A stitch in time saves nine."

THE CHILDREN OF TAURUS

(Continued from page 218)

acquainted with Taurus people, for though as a rule they are amiable and suave when talking about other subjects (or verbose and argumentative in defense of their actions or opinions), they are generally as close as clams with respect to things that concern themselves. If any one tries to break through that reserve he will meet with a resistance so stubborn that in the end he is forced to abandon the effort.

With respect to health, they are very fond of good things to eat, but the more sparing they can be in their mode of living, the better it will be for them, because there is a tendency to obesity in their later years, and this will make them very uncomfortable. Parents of Taurus children, therefore, ought to teach them as simple a mode of living as possible in childhood's days; then, when the habit has once been formed it is not so likely to be broken in later years.

The Sun in Taurus is a favorable position for the financial fortunes, but it also

gives a tendency to extravagance, especially in dress. Taurus rules the larynx and therefore the Sun in Taurus adds strength to the vocal organs and gives the person a strong, pleasant voice.

Saturn in Gemini when well aspected gives a deep, one-pointed, orderly and scientific mind, adaptable to circumstances and able to cope with all the exigencies of life. Love of mathematics is usually pronounced and when literature is taken up as a vocation the more serious branches devoted to industrial and mechanical subjects are preferred. When Saturn is afflicted in Gemini, it gives trouble through brothers and sisters, literature and law, danger on short journeys, trouble with the lungs.

Uranus in Gemini gives an original, intuitive and versatile nature, fond of scientific pursuits especially electricity, aviation, etc. They are broadminded and have an inclination toward occult subjects. If Uranus is afflicted the mind becomes eccentric; there is liability to accident in the course of short journeys.

Jupiter in Cancer [to July 1] when well aspected gives a very kind and courteous disposition; imaginative, a dreamer of Utopian dreams and a lover of the occult and mystical. Also, a practical side to the nature makes him ambitious for worldly success and fortunate in his investments in houses, lands or mines. This position makes the person very fond of the pleasures of the table.

Neptune in Virgo [retrograde, April 18-August 2]. Mercury, the planet of mind, reason, and logic is exalted in Virgo . . . hence the blending of the Mercurial and Neptunian qualities produced by Neptune in Virgo gives exceptionally fine mental faculties and devotion to high ideals when Neptune is well aspected. When afflicted it gives an imagination of having all the ills in the universe.

(Children born under the sign Taurus in 1943 will have the slower moving planets in the signs given above.—Ed.)

VOCATIONAL GUIDANCE ADVICE

THESE PAGES are a free service for readers—whether subscribers or not. Advice is based on the horoscope; therefore please give us the following information: Sex, place of birth; year, day of month, and hour; full name. No readings given except in the Magazine and ONLY FOR PERSONS 14 TO 55 YEARS OF AGE.—EDITOR.

Electro-Plating. Printshop

STANISLAW, P.—Born May 5, 1892, 11:30 P.M. Lat. 40 N. Long. 79 W. Pluto and Neptune are conjoined in the sign of the hands, Gemini, sextile Jupiter. Neptune and Pluto being in the 5th house, ruling publishing houses, books, and newspapers, and Jupiter in the 3rd house, ruling communication, writing, etc., we would advise this man to seek employment in places where the work has to do with plate-making or electroplating, for Pluto and Neptune rule the more unusual or advanced types of work done in printshops.

Physician. Nurse

BETTY K.—Born November 1, 1926, 6:30 P.M. Lat. 42 N. Long. 84 W. Mars rules Scorpio, intercepted in the 6th house, the house of service and Mars is sextile Pluto, square Jupiter, and opposition Venus and the sun. Even though there are some adverse aspects to Mars, still this planet is posited in the 12th house, ruling hospitals and institutions, and Mars and Venus are in mutual reception. This means that each is in a sign ruled by the other. Thus Mars is in the Venus sign Taurus, while Venus is in the Mars sign Scorpio, ruling the medical profession. With Venus also conjunct the Sun and semisextile the Moon, we may safely say that this young woman could find a useful and successful field of service as a nurse, or a physician in an institution.

Voice Culture. Lecturer

MILDRED B.W.—Born May 6, 1914, 6 A.M. Lat. 37 N. Long. 120 W. Gemini the sign of the hands is on the Ascendant with Venus conjoining the Ascendant and trine Uranus, Uranus being

conjunct the Midheaven and Jupiter, and trine to Saturn in the 1st house. This woman should be in a vocation where she appears before the public as lecturer or musician, or both. Talent is shown for music either instrumental or vocal. She should become successful in public work; association with the moving pictures would give her an opportunity to use her voice to advantage.

Institutional Manager

LUELLA M. K.—Born January 23, 1893, 4 A.M. Lat. 41 N. Long. 74 W. This woman has a desire to write, indicated by Pluto conjoined Neptune in Gemini and sextile the Moon. Talent along metaphysical lines is shown, but with Venus square the Moon, also Mercury ruler of Gemini, square Saturn, financial success as a writer would be unlikely. The Sun and Moon are sextile, with Mars conjunct both the Moon and Jupiter, all three planets being in Aries and in the 4th house, the sign of the home. Therefore, at the age of fifty we would advise managing an institution, such as a rest home, or home for the aged. You should keep up your higher studies, and study writing so that you can use the talent shown in that particular field.

Chemistry. Drawing

ROBERT R. B.—Born September 27, 1918, 12:15 P.M. Lat. 42 N. Long. 88 W. Mercury the ruler of Virgo, the sign on the Midheaven, conjoins the Midheaven and Venus, and is sextile Jupiter, ruler of the Ascendant. With this elevated Mercury in Virgo, the chemistry sign, and Jupiter in Cancer the sign ruling foods, we would advise the study of chemistry, especially of foods. As the

second choice, Pluto, the Moon, and Jupiter are in conjunction and Jupiter is sextile Venus: architectural drawing should be an agreeable and profitable vocation.

Manager. Club Work

KATHERINE A. S.—Born May 30, 1897, 7:45 A.M. Lat. 39 N. Long. 101 W. With Pluto conjunction the Sun and Neptune in the sign of the hands (Gemini), and both Sun and Pluto sextile Mars in Leo, this woman should be very clever with her hands. Also, the Moon and Mercury are conjoined the Sun from the artistic Taurus. It seems more than likely that she is already using her hands in some expression of art. At the age of forty-six and with these five planets in the house of friends (11th), and Venus in the 10th house trine to Jupiter, she should be manager of some lodge or club enterprise, or of an office or mercantile establishment. However, her hands should not be idle.

Nurse. Secretary

EMILIE D. M.—Born September 11, 1907, 10:45 A.M. Lat. 43 N. Long. 79 W. With Venus, Sun, and Mercury in Virgo the sign of the nurse and Venus and the Sun trine Mars, this woman would make a very fine nurse, or doctor's helper. Secretarial work would be second place. She is young enough to take the necessary training (nurse), or to add to whatever she has now.

Consul. Manager. Law

ALFRED S. H.—Born May 7, 1914, 1:10 P.M. Lat. 38 N. Long. 122 W. Venus, Saturn and Pluto are in Gemini in the 10th house, with Venus trine Uranus and Saturn trine both Uranus and Jupiter in the diplomatic and friendly sign Aquarius. The Sun and Mercury are in the 9th house, representing law and foreign countries, the Sun being sextile to Neptune; and Mercury square to Mars in Leo. This young man should become interested in foreign relations.

With Jupiter and Uranus in Aquarius in the house of labor, to manage large bodies of employees would be a second choice.

Illustrator. Writer. Leader

HELEN P.—Born May 14, 1909, 1 A.M. Lat. 41 N. Long. 74 W. An active Mars is conjunction the Ascendant, trine Pluto and sextile Saturn, with Mercury also sextile Saturn. This woman would be a natural leader in social reform. Artistic and literary ability is also shown with Venus conjoined the Sun in Taurus, in the 3rd house, indicating writing, lecturing.

Detective. Secret Service

HAROLD G. R.—Born December 31, 1901, 9 A.M. Lat. 42 N. Long. 71 W. Five planets in the sign Capricorn, namely, Mercury conjoined the Sun in the 11th house, and Saturn, Jupiter, and Mars in the 12th house. Capricorn people are most clever in ferreting out secrets, for they are alert, suspicious, and careful. The Moon in Virgo increases the mental qualities of analysis and discrimination. With the Moon trine Saturn, Jupiter, and Mars, we may feel safe in advising this man to enter the field of secret service. Mars in Capricorn in the 12th house is specially able as a detector of crime.

Manager Children's Home

GILES H. McI.—Born September 21, 1896, 3:30 P.M. Lat. 41 N. Long. 74 W. If this man has never taught school, or had the training of children in his life he has made a grave mistake, but at the age of 47 it is rather late to prepare for teaching. However, we would advise that he have the training and the care of children in a home, a boys' guest ranch, or in some such capacity, for ability in this line is definitely shown with Mars conjoined Neptune in the 5th house, sextile Jupiter in Leo, and trine Mercury and Venus in Libra; also Mercury sextile Jupiter.

Worth-While News



The Newspaper Comic Strip

There is no denying the magnetic quality of the comic strips among children, youth, and adults. If anyone doubts this, let him notice what portion of the newspapers are being read by riders in the subway, street-car and bus. Let him talk with the advertising managers of the daily press and hear them become eloquent on the pulling power of the comics and their dire predictions as to what would happen to circulation if the comics were removed.

The comics admittedly fall into three groups. One contains sparkling, wholesome fun; another is moronic and dull; a third has interest and plenty of it, but it is interest that comes from blood and thunder, torture and crime, robbery and murder, stories that might prove relaxing for adult minds with balanced judgment, but not for children and youth.

Mere preaching to youngsters about it, or even stern orders from their elders, is not going to solve the problem, because the elders well know that, when they were youngsters and the dime novel was forbidden, they somehow managed to sneak a copy now and then into the hayloft or the corn field or the sailboat, and bide their time for a chance to find out what the hero and heroine were going to do. Similarly, mere ordering of the young folks to comply with a "cease and desist" order is not likely to be 100 per cent successful.—*New Age Magazine*, September, 1942.

All occult students know that humanity in general is being gradually prepared to develop the Jupiter consciousness which will prevail during the Jupiter Period which will follow our present earth evolution; and this state of knowing is called the self-conscious picture consciousness in which all words spoken will appear in pictures. For instance: When a man of the Jupiter Period says "red" or speaks the name of an object, a clear and exact reproduction of the particular shade of red of which he is thinking or the object to which he refers, will be presented to his inner vision and will also be quite visible to the hearer; and there will be no misconception of what is meant by the words spoken. Fur-

thermore thoughts and ideas will also be alive and visible.

The daily and Sunday papers carry many full pages of comic strips, one paper displaying as many as sixteen big colored pages in its Sunday edition. It is a well-known fact that all people are attracted both by pictures and colors; so these editions are especially attractive to the eye. It is also a fact that 87 per cent of all knowledge gained is acquired by means of the eyes; therefore it is plain to be seen what a tremendous power all pictures have and especially those that are colored, and so popular have these Sunday edition papers become that many people buy the paper just for the comic strips which are avidly read by both adults and children. A study of the Sunday edition of one widely-read newspaper revealed the fact that the characters illustrated in it were all caricatured, many of them being so distorted in form and features as to be really hideous; the language accompanying the pictures was either coarse, crude, and usually slangy, or oftentimes most suggestive.

Many pictures were based on either robbery or murder, or else on some kind of silly trickery, usually cruel in nature. And all this, attractively colored, is being placed day by day before our growing children whose minds are in the formative stage. Accordingly, just what can we expect of these same children when they become men and women, and who will be held responsible in the sight of the Great Ones, other than themselves, if they espouse evil in its various forms rather than good?

And what is the remedy? It is useless to try to take any form of entertainment away from the people without replacing it with something that is more attractive; and the saving grace here is to be found in the fact that both adults and children

are fond of change. Therefore a veritable educational crusade should be inaugurated in which characters are depicted as human beings; the language used correct but simple English, slang and all coarse suggestiveness omitted; clean morals and high ideals depicted by attractive illustrations. Witty, humorous situations could be and should be introduced; but real wit and genuine humor are never coarse nor suggestive.

It is the right of every child to have the opportunity to be well born and well bred, and those who deprive children of these equities are certainly contracting a heavy debt of destiny which somewhere, sometime, they will surely be required to pay in full be they parents or any other people concerned with the untoward act.

British Bishop Attacks Astrology

LONDON, Jan. 6.—The "prevailing cult of astrology" was branded as demoralizing and as threatening to bring "defeat, ruin and damnation" by Dr. F. R. Barry, Bishop of Southwell, in an article published today.

Of the popular science of forecasting through the stars, to which British newspapers are giving increasing space, the Bishop said: "Few things are in the end more demoralizing than to yield to the tyranny of superstition, that moral and intellectual corrosive which destroys the will and undermines the character. War-time conditions always seem to breed it. One of the queer facts about human nature is that in times of strain and calamity the old dark gods emerge from the jungle and crude, primitive religion comes back. We are today threatened with it again in the prevailing cult of astrology.

"If this corrosive were to get a hold upon our people it would bring defeat, ruin and damnation. The religion of Christ can never come to terms with it. It is not possible to believe in God the Father and Our Lord Jesus Christ and to toy with the follies of astrology.

"The things that happen in history and in our lives all proceed as effects from causes. But the stars have nothing to do with the case at all. Disaster is not more probable on Fridays or because we can see Saturn in the sky or for any other silly reason."—*New York Tribune*.

It is rather astonishing to find that a

man, evidently learned in many branches of science, would make a such an unqualified attack on a branch of learning of which he evidently has little or no understanding.

Astrology is a science which requires more penetrative study in order to even partially understand its deep far-reaching ramifications, than almost any other branch of systemized knowledge, for the reason that it deals directly with life in all its varied forms of revelation, tracing and connecting the Creator, God, directly with all that exists from the lowest forms of manifestation to the great First Cause Himself.

How much more acceptable to the reasoning mind is the theory that each visible planet is the embodiment of a great and exalted spiritual intelligence, who is a minister of God in that department of His kingdom, endeavoring to carry out His will—that these Planetary Spirits exercise a particular influence on the beings evolving upon the planet which is their embodiment, and also have an influence on the beings evolving upon other planets according to the development attained by such beings, than to postulate that such planets are merely lights hung up in the firmament to light our little mite of an earth.

A belief in the influence of the sun, moon, and planets is shown in every one of the different world-religions, the Christian religion included, and the old temples are monuments to the faith now so nearly forgotten in the Western World. In all religions we hear of the Seven Planetary Spirits. The Hindus tell of Seven Rishi, the Parsi of Seven Ameshaspentas, the Mohammedans of Seven Archangels, and the Christian religions have many allusions to the Seven Spirits before the Throne. Furthermore, the Bible, both old and new, contains many references to the stars and their effect on man.

In Job we read: "Canst thou bind the
(Continued on page 238)

Question Department



Color Blindness

Question:

Can you give me some information about color blindness? I took my physical examination for aviation cadet today and one of the fellows was disqualified due to color blindness. I heard one of the examiners say that there was nothing known to science that could correct it.

Answer:

Vision is produced through a chemical action of the color elements in the rods and cones which line the outer surface of the retina; every color being *activated* by its contrasting color. This being a fact, one can readily understand the true philosophy of color vision, including color blindness. Ignorance relative to this chemical process has led many physicians to believe that color blindness is incurable. Judging by the universal law of things, as well as by facts already discovered, it is known that it requires blue elements to perceive and take cognizance of the red, its contrasting color; and red elements to perceive blue; yellow elements to perceive violet; violet elements to perceive yellow; indigo elements to perceive orange, et cetera. Accordingly, if an individual cannot distinguish red properly, the blue elements must be inactive in the rods and cones mentioned.

Now the question is, How can one arouse the needed activity to overcome any certain form of color blindness? That is done by applying the principle of similars or contrasts which repel or arouse. For example: For ten minutes at a time each day, look through a blue glass or a blue lens at gas light or lamp light, or even the sun, so long as it does not cause pain, and gradually the perception of red will become more clear. This exercise will work out with any

form of missing color perception; that is by looking at light through a glass of contrasting color for ten minutes at a time each day for about three days. This is the remedy used by Edwin Babbit, M.D., and which he found successful in his widespread practice.

WHAT IS GENIUS AND HOW ACQUIRED?

Question:

In the light of the Rosierucian Teaching what is genius and how do you account for it? It does seem strange that some people are so gifted and others so mediocre. Surely such things do not just happen, yet if not, or if so, where is the justice in it all?

Answer:

From the ordinary standpoint it is true that genius seems either to be an accident or else a gift, but neither conclusion is true. It is only when we bring the law of cause and effect and its companion law, rebirth, to bear upon the problem that we are able to get a reasonable answer to the seemingly unsolvable question.

The law of rebirth attests that each life is just one day in the great school of experience; and that at each new birth we are born with the accumulated experiences of all our past lives; that during each life some of us work hard to improve ourselves while others do little and accomplish almost nothing. Others forge ahead along one particular line and become extremely expert in that sort of endeavor. Then such individuals are called geniuses.

Each individual has within him or herself in *potentiality* all of the powers of the God of our solar system; but it depends on each person how rapidly and in what way these powers are developed. These potential powers were *given* to us

at the time of our differentiation within the body of God, which body is our solar system. Our work, and ours alone, is the development of these potential powers into dynamic forces, and the length of time required to do this depends wholly upon the efforts of each individual.

The law of cause and effect is the deciding factor in the selection of our environment, and we are always placed where our lessons can best be learned. No sort of favoritism is ever shown, and no gifts ever bestowed. We always get exactly what we have earned.

HOW TIME AND DISTANCE MAY SEEM TO BE NON-EXISTENT

Question:

Can you give me some idea as to the passage of time when one is functioning out in the world in the soul body? We know that while functioning in a physical body much time is required to travel from place to place even though distances may be short.

Answer:

When traveling in the soul body both time and distance are practically non-existent. For instance: Max Heindel stated that he had on several occasions timed others when he himself was in the physical body and they were speeding through space upon a certain errand, and that the distance from the Pacific Coast to Europe, the delivery of a short message there, and the return to the physical body was accomplished in slightly less than one minute.

THE DEVELOPMENT OF REASON

Question:

The *Cosmo-Conception* states that the original Semites, the fifth Atlantean race, regulated their desires to some extent by the mind, and instead of mere desire, cunning was developed by means of which the people sought to attain their selfish ends; but in the Aryan Epoch reason was to be evolved by these people,

and that the transmuting of cunning into reason was no easy task. What was it that made this task so difficult, and how was the work accomplished?

Answer:

The difficulty was caused by the fact that it was necessary to give man some freedom of choice in order that he might in time learn to govern himself; and this liberty was immediately taken advantage of by most of the people. In order to overcome this difficulty a divine law was enacted which decreed immediate rewards for obedience and instant punishment for disregard of its provisions. In this way man was taught, coaxed, and coerced into reasoning in a limited way by finding that the way of the transgressor was hard, and that life was much easier if he followed the directions of the Leader who had been divinely appointed to guide him and who was working to help him to a better understanding of the way to meet and overcome the many difficulties which daily confronted him.

THE VOICE OF THE SILENCE

Question:

Will you be kind enough to explain to me what is meant by the voice of the silence mentioned so often in occult literature and in lectures on occult subjects? I have always thought that silence meant absence of sound, but surely many sounds are produced by the voice.

Answer:

In reply to a similar question, Max Heindel stated: "Sound from a vacuum cannot be heard in the physical world, but the harmony which proceeds from the vacuous cavity of a celestial archetype is 'the voice of the silence'; and it becomes audible when all earthly sounds have ceased. Elijah heard it, but not while the storm was raging; nor was it in evidence during the turbulence of the earthquake, nor in the crackling and roaring fire, but when the destructive and inharmonious sounds of this world had melted into silence."

Nutrition and Health

Rosicrucian Ideals

The Rosicrucian Teachings advocate a *simple, pure, and harmless life*. We hold that a plain vegetarian diet is most conducive to health and purity, also that alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality. AS CHRISTIANS we believe it to be our duty to avoid sacrificing the lives of animals and birds for food, also, as far as possible to refrain from using their skins and feathers for clothing. We hold vivisection to be diabolical and inhuman.

We believe in the healing power of prayer and concentration, but we also believe in the use of material means to supplement the higher forces.

Our motto is: A SANE MIND, A SOFT HEART, A SOUND BODY.

Constipation--Its Cause and Cure

By LEON PATRICK, D.O., M.D.

(THREE PARTS—PART ONE)



THE most pernicious disorder of the digestive tract—the one most prolific in symptoms, and the one which is the direct cause of more suffering, more degeneration, more mental maladies, and even more moral obliquity than any other—is intestinal inactivity, or constipation.

No other disturbance of bodily function is so common among civilized people, and none is more generally treated so ineffectively. The cathartic habit is universal. The newspapers teem with advertisements of patent medicines recommended as panaceas for “sluggish bowels”; the druggist’s shelves are crowded full of aperients, laxatives, “pink pellets” and cathartic waters, all of which are in constant demand, despite the fact that they provide only temporary relief and inflict permanent injury, if habitually employed.

Obviously, the average person is as much in the dark regarding the true nature of constipation and the essentials of its cure as is his medical adviser, both of whom are guilty, as Voltaire said, “of pouring drugs of which they know little, into bodies of which they know less.”

They have yet to learn that constipation is a natural sequence of dietetic and hygienic errors, which can be prevented by the observance of biologic laws; that the cure is a process of steady growth from within, not a sudden acquisition from without; that treatment consists in removing causes, not in the administration of drugs.

DEFINITION

Just here, in order that we may speak a common language, it is appropriate to state that constipation is a symptom-complex of intestinal inactivity concomitant to enervation and characterized *primarily*, by infrequent, insufficient, or difficult evacuation of the contents of the lower bowel, and, *secondarily*, by the direct consequences of toxemia.

Toxemia, as you may know, is a subtle poisoning of the body fluids (blood and lymph) which is subsequent to, and dependent upon, inefficient elimination. The intestine, especially the lower part of it, is not only the source, through which the body derives nourishment, but is, when filled with a mass of putrefying waste material, a veritable Pandora’s box of evils of the most pernicious character.

THE PRIMARY CAUSE OF DISEASE

It is impossible to say precisely how much harm may be accomplished by habitual constipation, but we know positively that hundreds of symptoms that were once obscure, and supposed to be due to "diseased nerves," are the direct result of toxemia following the absorption of toxins from the intestinal tract. Headaches of various sorts, loss of flesh, chronic exhaustion, neurasthenia, insomnia, eczema, acne or pimples, and various other skin disorders; Bright's disease, asthma, rheumatism, epilepsy, appendicitis, colitis, hemorrhoids (piles) and scores of other symptoms and morbid conditions, are now known to be impossible without a pre-existing toxemia. In fact, toxemia is the one condition common to all diseases; it is the unifying principle, if you please, that makes all diseases kin.

Having thus emphasized the biologic fact that toxemia is caused by faulty or inefficient elimination and knowing that inefficient elimination is the result of a lack of nerve force (*enervation*), it is natural and easy for the reader to conclude that enervation, rather than toxemia, is the paramount factor in the cause of disease. But such a conclusion is emphatically wrong. Why? Because weakness, as such, is not sickness. Poisoning of the body-tissues is the only sickness, *per se*. Man's body can be enervated and yet not be sick; but it cannot be poisoned without being sick.

Properly considered, the role of enervation is that of a friendly warning. As nerve force diminishes, functional power wanes and we become cognizant of a feeling of abnormal weakness or chronic fatigue. Right there and then we should pause in our mile-a-minute rush long enough to analyze our physical condition; long enough to locate the trouble and remove it, or have it removed by someone competent to do so. To ignore enervation is to jeopardize health.

THE DIGESTIVE MECHANISM

For all practical purposes, we may describe the food canal as a muscular tube of varying diameters which leads continuously through the body from the mouth to the anus, without any break. The upper end of this canal is provided with a special apparatus (the mouth, tongue, and teeth) for receiving food and preparing it for the various digestive processes carried on in that portion of the tube lying within the abdominal cavity. That portion of the tube between the mouth and the stomach is called the gullet and consists of the pharynx and the esophagus. The gullet passes downward through the diaphragm, piercing it close to the backbone; but immediately below the diaphragm, the tube enlarges to become the stomach.

The stomach is primarily a reservoir and a mixer. It is not nearly so important an organ of digestion as is the small intestine. Its chief importance is mechanical, not chemical; not mainly to change the food, but to mix it, to hold it and dole it out, a little at a time, into the intestine in the manner and at the rate that the intestine can best take care of it.

The stomach empties its contents into the duodenum, which in reality is the first portion of the small intestine. Beyond this there is some twenty-odd feet of tubing (small intestine) which fills up most of the space, from the ceiling or diaphragm above to the pelvic floor below. This twenty-odd feet of intestine has no fixed dwelling place; it shifts and squirms and fills in chinks, taking now this position and now that. It does not stay in one place like the heart or lungs.

Following the twenty-odd feet of small-sized tubing, we find a portion about three to four feet long called the large intestine, about twice the diameter of the small intestine and with a fairly fixed position. The large intestine (colon) begins at the place which most

people are now familiar with, as the home of the appendix, then it travels upward to the liver under the right ribs, where it becomes transverse and crosses beneath the stomach to the spleen on the left, then downward and out through the pelvis.

HOW THE FOOD IS MOVED ALONG

The force which carries the food-mass along the digestive canal is supplied by a series of wavelike contractions of the muscles within the intestinal wall, and is known as peristalsis. These movements begin soon after food enters the stomach and continue to traverse the entire length of the canal until digestion is completed. The "waves" occur at regular intervals, and last about twenty seconds each.

In addition to the peristaltic waves that occur during digestion, a much more vigorous wave runs the entire length of the canal at regular intervals of five to six hours. This larger peristaltic wave is probably supplementary, insuring activity of the alimentary canal, even when waves induced by taking fresh food into the stomach may be lacking.

Still another intestinal movement has been discovered, and is designated as segmentation. This movement is a contraction of the circular muscles at regular intervals by which the intestine divides itself into short sections, or segments. These remarkable movements, occurring at intervals of nine or ten seconds, occur only as the result of distention of the intestine.

By this process of segmentation, the intestinal contents are put under pressure and fixed. By peristalsis, the materials thus captured are pushed forward. Thus it is that the act of swallowing, which is a modified process of segmentation beginning at the mouth, does not end with the stomach, but actually continues throughout the entire length of the food tube.

PHYSIOLOGY OF DEFECACTION

The food normally enters the first part of the large intestine in a fluid state. During its passage through the twenty-odd feet of small intestine, the digestible starches, fats, and proteins are rendered soluble by the digestive fluids and are almost wholly absorbed. As this mixture is slowly propelled along the colon, further absorption takes place *via* the lacteals in its walls, and it becomes progressively less fluid, but remains decidedly soft until it arrives in the lower (pelvic) colon, where it gradually acquires the firmer consistency of normal feces.

The feces are retained in the pelvic colon until they are forced into the rectum by increased colonic peristalsis. This increased activity is the direct result of a nervous impulse occasioned by the presence of, and the distention produced by, a sufficient fecal accumulation in the colon, aided often by more remote impulses arising from the ingestion of food or fluid into the stomach.

The increased distention of the rectum, produced by the entrance of the feces, gives rise to a sensation of weight and fullness which we interpret as the desire to defecate—the "call" of nature to discharge the food residues and excretory products, which by so remarkable a mechanism have been prepared for exit from the body. Immediate response to this "call" is a sacred duty which no person can neglect without serious injury.

The lower animals and primitive people instinctively recognize and obey this command, but civilized (?) man often permits the most trivial circumstances to serve as excuse for delay; the unheeded voice eventually ceases to be heard—the nerve endings in the rectal wall become obtunded, and thus one of the most important of the bodily functions is thwarted and deranged.

(Part Two in June Issue)

Healing Department Notes

A NURSE'S IDEAL

Great Britain, August, 1942.

DEAR FRIENDS:

First of all, I must say how sorry I am that I have not written to you for such a long time. I would like to thank you for all the loving help and guidance you have given me, and though my letters have been scarce, my thoughts have gone out to you very often in gratitude for all your work and teaching.

I believe M—— has tried to keep you informed of my activities, and so I expect you already know that I am now working in a hospital. I am enjoying this more than any of the training which has gone before, for I feel that at last I am coming into contact with those who are so much in need of help. It makes one's heart ache to see the suffering of so many: I realize now how impossible it is to comprehend what sickness of body and mind can mean, and how widespread it is, until one has come into personal contact with those who are so afflicted.

But the patient in hospital needs more than drugs to heal him: when one has had the joy of watching natural methods of healing, the inadequacy of orthodox medicine becomes painfully obvious. But even then, disease is not confined to the physical plane, and so many patients do I see whose physical disease is being prolonged by the mental and emotional conditions of which they are completely unaware. The best treatment in the world cannot cure a patient who is depressed, and who does not want to get better, because misfortunes have crushed all joy of life in him. How I wish I could help these people and give them one glimpse of the purpose of life and the real joys which lie along the path!

I do hope that when the opportunity come I may be ready to render the help

which is sought from me, and so I have decided to begin a systematic study of the Rosierucian Teachings. I cannot spare very much time but I feel I really must make an active effort to prepare myself for service to others. I feel sure you will be glad to hear of the decision, and I know I shall have your help and guidance as I continue in this training for what I hope to make into a life which will render some relief to the suffering around us.

May I ask you to forward to the Philosophy Department this request I am enclosing for their lessons.

Once again, may I offer my most grateful thanks.

Yours very sincerely,

—F.W.

FREEDOM

Rosierucian Fellowship
Healing Department,
Oceanside, California.

DEAR FRIENDS:

This is to inform you, and Headquarters, my sentence has been completed, my release date being tomorrow. I wish to report safe receipt of all issues of the Magazine, also all monthly Student Lessons and letters since I wrote you last in December. Many, many thanks to you and other Headquarter's workers and friends for the many kindnesses extended me while here; for your instructive, encouraging letters; for the Cosmo-Conception and subscription to the splendid, informative Rosierucian Magazine. All of this has played its part in carrying me through four and one-half years of imprisonment with the maintenance of a fair degree of mental and spiritual equipoise. Of course there have been

(Continued on page 231)

Patients' Letters

New York, December 1942.

The Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

Wish to express my heartfelt thanks for your help. Am ever so much better and on the gain, so you can take my name off your prayer list.

God's healing power and healing force is omnipotent. God bless you and the Invisible Helpers in the great healing service of the Master Physician.

Sincerely yours,
—Mrs. C.W.

California, January, 1943.

Dear Friends:

I can't express the gratefulness I feel for the wonderful help given to me, and if I have a return of my trouble, which seems to me to be impossible, will write at once to you. Thanking you again and the Invisible Helpers and wishing I could do more, I am

Very sincerely,
—S.L.E.

Wisconsin, January, 1943.

Rosicrucian Fellowship
Mt. Ecclesia,
Oceanside, California.

Dearest Friends:

I thank you for your wonderful healing ministrations in my daughter's behalf.

You may remove her name from your healing list. . . . She is completely cured.

May God bless and continue to favor the Fellowship with His never ending love, wisdom, and power, for services rendered to all humanity.

With sincerest affection,
—(Mrs.) P.A.

Illinois, December 1942.

Dear Friends:

I don't know what to write you folks. I am feeling like a million.

Life is just one happy holiday, day after day. . . .

Best wishes and grateful thanks to all.

Sincerely,
—H.I.

California, December, 1942.

The Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

My friend, Mrs. X, seems to have passed her crisis and I believe she is now on her way to recovery. I sent the enclosures you sent me over to the hospital for her to sign in case she wants further treatments. Her healing was indeed miraculous and when I have more time will write and tell you about it.

Money order for five dollars enclosed is sent with a great deal of love and gratitude.

Very sincerely,
—B.L.

Healing Dates

April 4—11—18—25

May 1— 8—15—22—28

June 4—12—18—25

Healing meetings are held at Mt. Ecclesia on the above dates at 6:30 P.M. If you would like to join in this work, begin when the clock in *your place of residence* points to 6:30 P.M., or as near that as possible; meditate on health, and pray to the Great Physician, our Father in Heaven, for the healing of all who suffer, particularly those who have applied to the Invisible Helpers.

People Who Are Seeking Health

May be helped by our Healing Department. The healing is done largely by the Invisible Helpers, who operate on the invisible plane, principally during the sleep of the patient. The connection with the Helpers is made by a weekly letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters is given to each patient. This department is supported by freewill offerings. For further information address, The Rosicrucian Fellowship, Oceanside, Calif., U.S.A.

FREEDOM

(Continued from page 230)

ups and down—but all in all I leave here without the ingrown characteristics of rancor, vindictiveness and resentment common in so many individuals who serve that length of time. With all due thanks to the prayers of those at the Healing Center, my health is fair.

I have made no attempt at long-range planning for the future—the war program forbids. However, my immediate plan is to return to ——— and take temporary employment while adjusting myself to meet the challenge of a world at war. I wish to advise you, and request that you inform the Mailing Department to cancel the above address from the mailing list and change to General Delivery, effective immediately. Subsequently I will not have to miss the next magazine or monthly lesson. Will write again shortly and at greater length. Once again, thanks for everything.

Sincerely, yours in Fellowship,

Y—

Children's Department



Rag-a-Tag

By PATSEY ELLIS

(TWO PARTS—PART ONE)

DOWN in the southern part of the garden under a drooping acacia tree there lived a funny, funny little fairy, whose name was Rag-a-Tag. He was the most lovable rascal anyone could imagine, but he had three very grave faults. He was lazy. He would not keep his promises, and he was always forgetting everything he should have remembered.

No matter how much Tippy Toes talked to him and sorrowed over him, no matter how much Old Mother Robin fussed and fumed and fretted, no matter how much the other little people of the garden made fun of him and tried to make him ashamed of himself—nothing, simply nothing, had ever helped this vagabond to overcome his terrible, terrible faults. And he was always losing his shoes and stockings and other clothes, and going about in sorry rags and tatters—that is the reason his comrades called him Rag-a-Tag.

It was very hard, indeed, to resist his wheedling voice and pleading eyes, and Feather Fingers worked long and hard mending his ragged clothing and spun far into the night making him little new garments; but, at last, there came a time when even that patient fairy refused to help him out again.

"Oh, Rag-a-Tag," she said, "how on earth do you expect me to love you when you never do what you promise? You told me over and over that you would take care of that green sweater I made for you—now, look at it! What have you done?"

Rag-a-Tag looked down at the queer,

raggedy holes in the lovely, wee sweater. "Honest, I couldn't help it, Feather Fingers," he said solemnly. "Honest to goodness, I couldn't! My little cat did it and he doesn't know any better."

Feather Fingers gasped "Your little cat!" she exclaimed indignantly. "I didn't know you owned a cat and why should a cat chew up your sweater, they don't usually make their dinners off of woolen garments."

"Well, it really isn't a cat," explained Rag-a-Tag hurriedly. "I just call him that for short. He's really a caterpillar, and oh, Feather Fingers, he's the cutest little fellow. He wouldn't have eaten holes in that beautiful green sweater for anything if he had understood matters. But you see I forgot, for some reason, and left the sweater out on the grass last night and my new pet thought that the sweater was grass, too—and just went on nibbling and nibbling when he crawled onto it. But, oh, Feather Fingers, you just ought to see him. He's so cunning and he follows me around everywhere and at night he curls up around me to keep me warm!"

"Well, I'll let him keep you warm after this instead of the sweaters I've been spinning for you," said Feather Fingers. "I'm tired slaving for you, Rag-a-Tag—you ought to be ashamed of yourself. Tippy Toes needs help at the aster bed tonight and you know it, but you won't go near there—I know you that well. Now that you have that caterpillar to play with, you'll be lazier than ever."

"Oh, no, I won't," said Rag-a-Tag

pleadingly. "I'll have to support him, you know. Maybe I'll be a whole lot better."

And he did go to the aster-bed that night, much to every one's surprise. Tippy Toes put him to work uncurling the aster petals, and for awhile all went well, but at last, a loud sniff from Old Mother Robin announced that some things might have been going better.

"Come here," she said to Tippy Toes, mysteriously, "Look up there, will you—under those newest green leaves."

Tippy Toes looked—then he turned away to hide a grin. There was Rag-a-Tag's pet caterpillar chewing away on the new green leaves, as contentedly as if he were at a free-lunch counter.

"I'd eat that caterpillar quicker than a wink, if it didn't belong to a fairy," stormed Old Mother Robin. "I promised you long ago, Tippy Toes, that I would never bother anything belonging to your clan, but if you don't quit spoiling that Rag-a-Tag—well; there are ways around promises, you understand."

"Sometimes I think Rag-a-Tag was never meant to work," said Feather Fingers, helplessly. "He's charming as a playfellow and the fairies love him so. Perhaps, after all, he was just intended to amuse the garden-people. Perhaps, we need laughter and songs as much as we do work."

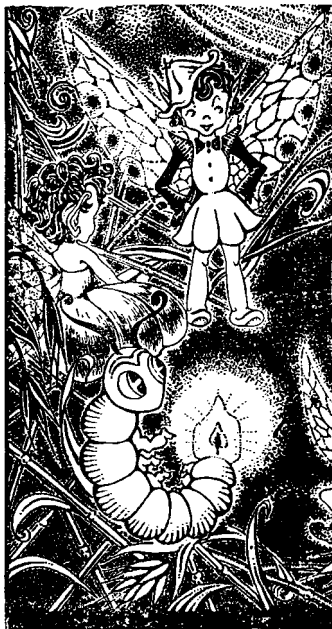
But Tippy Toes nodded sadly. "I used to think that myself, Feather Fingers," he said. "But now I know better. Laughter and song do play their lovely part, but the drab work of the world must be carried on, and if one of us shirks, then some one, perhaps less strong, must shoulder his responsibility. There's only

one more punishment that I can mete out to Rag-a-Tag—I will take his magic wand away from him!"

Everyone looked frightened and unhappy. This was a grave measure, indeed, and everyone in the garden sorrowed, except Rag-a-Tag. He said it was just what should have happened to him—that Tippy Toes was quite right about the matter—that Tippy Toes was right about everything, had been patient beyond belief and was never unjust. Having delivered this view of his punishment, he patted old Mother Robin on the back and told her not to worry; that he was sure everything would come out all right in the end which enraged that fussy bird so much that she went right home and spanked all her children.

After this everything quieted down and all through the fragrant summer months, roguish Rag-a-Tag charmed the garden with his enchanted music. While the rest of the little people worked their hardest to make everything beautiful and healthful, that wee rascal sang and danced and played the merry hours away, and everywhere he went, the pet caterpillar came along behind . . . creeping . . . creeping.

"Oh, you poor old darling," said Rag-a-Tag, twining his arms around the caterpillar's neck. "I know you get tired because I go so fast, but since Tippy Toes took my magic wand away from me, I can't get you up on the moonbeams, and it keeps me hopping to find a place where you and I won't be disturbed. But never mind! When you turn into a butterfly we'll have the jolliest times in the whole wide world. We'll fly farther than a moonbeam then, and I'll play on my flute and you



can dance and sing!" And the caterpillar rubbed its nose against Rag-a-Tag's little bare knees and wished like everything that it could sprout wings at that very moment.

"That's a pair I certainly do wish we could get rid of," fumed Old Mother Robin, watching them as they sauntered by, care-free and happy. "Lazy, thoughtless, good-for-nothing! That kind always brings trouble sooner or later—you mark my words!"

And now I am going to tell you how Old Mother Robin's prophecy came true.

The pixies, you may know, are naughty, wicked creatures, tearing down everything beautiful that the good little fairies build up. Long ago, Tippy Toes had banished them from the garden, and stationed watchmen at the big gate to keep them out until they learned to behave themselves. Of course, this made the pixies very angry, and as they could never find the fairy watchmen sleeping, they knew they must plan to get in through strategy.

At last, their leader remembered an old storm-cloud, who lived high up in Great Lost Mountain, beyond the Farthest River.

"I think I can get him to go through the gate," said the pixie leader. "And as he goes roaring through, we will hide ourselves under his wings, and when we do get in, won't we smash that garden of Tippy Toes to smithereens?"

But old Storm-cloud was not so easily persuaded.

"Why should I go to all that trouble for nothing?" he asked crossly. "Tippy Toes has never done anything to make me angry. Besides, storm-clouds of my sort never bother about those valley gardens. I live in the mountains and bend the giant pines and sequoias to my will. But just a flower-garden—why, I don't want to hear anything more about the matter."

But the pixies were very very determined, and after they had begged and cried and pleaded for a long time, and promised to help old Storm-cloud with

some work of his own, later in the season, he at last consented, and together they bided their time.

Finally it came!

The garden people went upon a picnic to the beach. All except Tippy Toes. He stayed at home with little Amber Eyes, who acted as if she might be developing measles. Tippy Toes insisted that the crowd go without him, as he considered it no hardship to be left behind with the darling baby fairy.

"Stay just as long as you like," he told them heartily. "I will take Amber Eyes over to my house and when you return, we hope she will be well."

But Amber Eyes didn't get to feeling better. In fact, by afternoon she was very very sick, and Tippy Toes sat by her bedside, wishing for competent help, when a wee, white face suddenly appeared at the window.

"Oh, you dear little morning-glory! How did you climb 'way up here?" asked Tippy Toes.

But the morning-glory ignored the friendly greeting of the fairy and leaning wearily upon the window sill, it told the story of its great adventure.

"For days and nights I've grown as hard as I could to get here," it sighed. "I was 'way outside the gate by the big oak tree when I first heard those wicked pixies plotting mischief against you fairies, but I had not forgotten the time you came to care for me when I was bruised and sick."

Tippy Toes stood as if turned to a little statue. The pixies plotting mischief! Amber Eyes sick! The fairies gone—every one of them! Oh, why had he been so foolish as to send them all away?

"They've hired a mean, old storm-cloud to help them break the gate down," went on the tired voice. "Under his wings they hope to enter the garden."

The voice *stopped* and the wee trumpet-shaped flower closed completely, as the poor tired vine crumpled up suddenly and fell from the window.

(Concluded in June issue)

Echoes from Mt. Ecclesia



WITH each recurring Spring the physical beauty of Mt. Ecclesia increases. Wild flowers, roses, watsonias, calla lilies, wisteria, also flowering trees and shrubs are in riotous bloom today (March 22), to mention a few. Fruit trees and Victory gardens almost wherever one goes on these grounds, add their promise of healthful nourishment. But underlying all beauty and subsistence of the material plane, is the spiritual beauty and the subsistence for the inner man—that *Something* which everyone senses as the reality which makes Mt. Ecclesia a haven and an inspiration to all within its gates. A new-comer among the resident workers has expressed this impression in the following verse:

TO MT. ECCLESIA

Sacred ground—consecrated earth
Ringed round with mountain, vale and
sea.

Above the blending shades of green
Hangs the sapphire blue
And drifting clouds between.

A mound of activity, this lofty knoll,
Outward hurry, bustle, haste,
But inward calm and joyful peace.

Like unerring shuttles fly willing
hands

Tireless in their speed,
Nor cease, nor pause, but constant toil
(Yet they who love do not labor).

Comradeship unknown beyond the
grounds

Obtains upon this hallowed hill,
And the heart responds in prayer
Without the urge of will.

Wm. P. O'Neil.

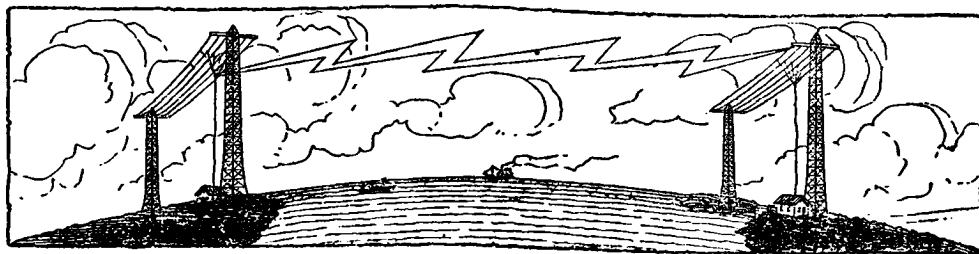
In lessons and letters to students and probationers and in his books, Max Hein-

del has stressed the importance of knowledge of the body, its structure and functions. In this connection we are glad to call your attention to the series of three articles by the resident physician of Mt. Ecclesia Sanitarium which begins in this issue in the Nutrition and Health Department.

Starting June 1, a new correspondence course now in preparation at Headquarters will be ready. There will be six lessons of two mimeographed pages each, dealing with the Rosicrucian teaching about Etheric Sight—What It Is and How Developed, and the difference between it and clairvoyant vision, for instance, will be explained. No textbook will be needed, therefore a time limit of three months has been set for completion of the course, which has been designed to answer the many questions received from time to time on this interesting subject.

Easter will not have occurred until after this issue has been printed, but we can tell you that, as we had hoped, a number of churches in the vicinity are now preparing a program for a Community Sunrise Service at Mt. Ecclesia at the outdoor Cross on the grounds in front of our Library building. The public, as always, is cordially invited, and this year, we are expecting that it will be our privilege and theirs, for several hundred Marines from Camp Joseph H. Pendleton to join us in this inspiring worship of the Risen Christ. Camp Pendleton is now the largest Marine Base in the country, and Oceanside is its nearest town. It is possible that the Salute to the Sun will be sounded by a bugler from the Camp. Mrs. Max Heindel will give the Invocation. Full details will be in the June number of the Magazine.

Rosicrucian News Bureau



• • • • •

To the sincere spiritual aspirant the accuracy and certainty with which spiritual law operates is at once extremely satisfying and inspiring. Its perfect dependability gives a feeling of security which nothing can impair, and an incentive to constructive living which is ever present.

Booker T. Washington said, "I will let no man drag me down so low as to make me hate him," and perhaps he spoke more comprehensively than he realized. When we harbor or send out thoughts of hatred, or their kin, we not only generate a poison in our physical bodies, but we drag ourselves down into the vibrations of the lower desire world, that region inhabited by undesirable entities of many kinds. We attune ourselves to their coarse vibrations and therefore make ourselves susceptible to their influence. One may even be incited to criminal acts by unwittingly attracting to himself the encouragement of evil entities which revel in vibrations of vicious destruction.

Conversely, and happily, we may lift ourselves into a state of gracious, abundant life by intelligently using this same law of attraction. When we send forth thoughts of kindness, compassion, and love, we attune ourselves to the Christ Vibration, the plane of Universal Wisdom, and the high spiritual forces which operate on this plane are automatically

attracted to us. Then we are encouraged and sustained in thinking high thoughts and performing noble deeds, and we may establish such an attitude as habitual by sufficient persistent effort. On every plane of being "like attracts like."

The immutable law of attraction may be used as we *will* to use it. By wholeheartedly aligning ourselves with the Powers of Light we may forge ahead rapidly on the evolutionary path. As individuals and as groups we may by daily application to proper living bring into our lives a bountiful share from the cosmic store of harmony and truth, thus furthering our usefulness "as self-conscious channels for the beneficial working of our Elder Brothers in the service of humanity."

TORONTO, ONTARIO, CANADA.

Classes continue to be conducted weekly in the home of one of the members of the Fellowship Group in this city, with the sale of books and distribution of free literature indicating a steady outflow of the Teachings.

The passing of Miss Mary Tamblin during the winter deprived this Group of one of its most loyal and faithful workers. Miss Tamblin was connected with the Fellowship for nearly twenty-five years, having been among the first decade pioneers who helped to launch the work of the Fellowship in Canada. Her time

and service were given unstintedly in furthering the Work all during the years of her connection, and while her passing leaves a real vacancy among a large circle of friends and acquaintances, she goes to the higher spheres in the midst of abundant gratitude and blessings from those whom she served so graciously.

GRASS VALLEY, CALIFORNIA.

The splendid spirit of sincerity and devotion to the Western Wisdom Ideals which some of the friends of this Center have manifested in continuing the Work during the past year is worthy of the highest praise. The secretary writes us:

"We had our reorganization meeting last fall as planned, and were gratified at the earnestness and steadfastness of the small group of dependable workers who wanted to go ahead. We increased the number of "Rays" to eighteen, and usually place all of them in the hands of interested persons. We also give out a copy of the "Cosmo" occasionally where it is asked for. There are a number of people who are really interested in the Teachings, but for various reasons it seems hard to get them to come to the classes and Services. We are discussing plans to have a get-acquainted meeting at the home of one of our members, so that the Group will not seem strange to the newcomers. We use the topic sent out from Headquarters for the Sunday specified, and other subjects either from the lectures you so kindly sent, or similar topics explaining the Philosophy for the other evenings. We are so grateful for the earnest little Group we can depend on and that are striving to 'live the life.' In this time of stress and turmoil we do so need something strong and true to help and guide us."

SYDNEY, AUSTRALIA.

Regular reports from this Group have brought the encouraging news of continued interest in the weekly Philosophy Class conducted through the past months.

World Headquarters

OF THE

Rosicrucian Fellowship

MT. ECCLESIA

OCEANSIDE, CALIFORNIA, U.S.A.

STUDY GROUPS AND CHARTERED CENTERS

IN THE UNITED STATES AND CANADA

Services and classes are held in the following cities. The public is cordially invited.

- Calgary, Alta., Can.*—108 14th Ave. W.
- Calgary, Alta., Can.*—1536 15th Ave. W.
- Chicago, Ill.*—Room 719, Ashland Bldg., 155 N. Clark St.
- Cleveland, Ohio.*—Carnegie Hall, 1220 Huron Road, Room 916.
- Denver, Colo.*—P.O. Box 3.
- Detroit, Michigan.*—115 W. Adams.
- Grass Valley, Calif.*—Off Byrens' Drive.
- Indianapolis, Ind.*—38 N. Pennsylvania St., Room 411.
- Kansas City, Mo.*—2734 Prospect.
- Long Beach, Calif.*—361 E. First St.
- Los Angeles, Calif.*—2404 W. 7th St.
- Los Angeles, Calif.*—511 N. Eastern Ave. (Spanish Group)
- Minneapolis, Minn.*—2020 Nicollet Ave.
- New Orleans, La.*—429 Carondelet St.
- New York City, N. Y.*—266 West 73rd St.
- Omaha, Neb.*—301 N. 31st St.
- Portland, Ore.*—627 N. E. Laddington Ct. Tel. La. 3803.
- Reading, Pa.*—W.C.T.U. Hall, 6th and Franklin Sts.
- Rochester, N. Y.*—307 Burke Bldg.
- San Francisco, Calif.*—1508 Clay St.
- Santa Ana, Calif.*—214 W. Walnut St.
- Seattle, Wash.*—1913 Westlake.
- Schneectady, N. Y.*—13 Union St.
- St. Paul, Minn.*—318 Midland Trust Bldg.
- Toronto, Ont., Canada.*—36 Lansdowne Telephone, Melrose 4275.
- Vancouver, B. C.*—Room 12, Williams Bldg., Cor. Granville and Hastings Sts.

Study Groups and Chartered Centers in Other Countries

AFRICA

Kumasi, G. C.—Ben T. Vormawah, Box 69.
Lagos, Nigeria.—P. O. Box 202.
Obuasi, G. C.—P. O. Box 43.
Sekondi, G. C.—P. O. Box 224.
Takoradi, G. C.—c/o E. Oben Torkonoo.

ARGENTINE

Buenos Aires.—Calle Carabobo 836.

AUSTRALIA

Sydney, N. S. W.—2 Cronulla St., Carlton.

BELGIUM

Brussels—74 rue Stevens Delannoy.

BRITISH GUIANA

Georgetown.—69 Brickdam.

CHILE

Santiago.—Casilla Postal No. 9154.
Valparaiso.—Casilla 3238 Viña del Mar—Arlegui 1124.

CUBA

Havana.—San Francisco 473, Vibora.

ENGLAND

Liverpool.—71 Upper Huskisson St. Telephone, Heswall, 304.
London.—39 Cleveland Sq., Bayswater W. 2.

JAVA

Bandoeng.—Lembangweg 77.

MEXICO

Mérida, Yuc.—Calle 41 No. 496.
Mexico City.—Apdo. No. 1680.

NEW ZEALAND

Auckland.—3 City Rd., Auckland C. 1.

PARAGUAY

Asunción.—Louis Alberto de Herrera, Republica Francesa.
Asunción.—Garibaldi 118.

PHILIPPINE ISLANDS

Manila.—1324 Espiritu, Singalong Subdivision, Santa Ana.

PORTUGAL

Lisbon.—Rua Renato Baptista 43 - 2°.

THE NETHERLANDS

Amsterdam.—20 Nickerie St.
Apeldoorn.—Lavendellaan 16.
Arnhem.—Mesdaglaan 18.
Den Haag.—Secretariaat: Sadeestraat 12.
Rotterdam.—Claes de Vrieselaan 51.
Zaandam.—Langestraat 24.
Zeist.—32 Jan Meerdinklaan.

URUGUAY

Montevideo.—Lavallega No. 1768.

An increase of several in attendance is a healthy sign of progress.

A monthly Saturday afternoon class in "Health and Healing" has proved a successful means of increasing interest in and understanding of that phase of the Fellowship Work, and we hope that more of our Groups may include such a class in their regular activities. Our "Occult Principles of Health and Healing" provides satisfactory textbook material for a class of this kind, and the subject is one which appeals to many people.

BISHOP ATTACKS ASTROLOGY

(Continued from page 224)

sweet influence of the Pleiades, or loose the bands of Orion?"

First Corinthians: "There is one glory of the sun, and another of the moon, and another of the stars: for one star different from another star in glory."

Revelations, first chapter and fourth verse: "Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits [Star Angels] which are before the throne"; and again the Bible states that it was a star which the wise men saw in the east and which went before them, till it came and stood over where the young child was.

In the light of the foregoing, and much more evidence that could be introduced, it would appear that if the reverend prelate would study astrology for a time and then correlate the information gleaned with the teachings of his Bible, he would be forced to revise most of the statements made in the reprint at the head of this comment.

It is not only unkind but absolutely inexcusable for an individual to attack the belief of others on a subject the teaching of which he himself practically knows nothing; and certainly the conclusions of such a one will have little weight with those who read them if they themselves know something of the science so scathingly denounced.

PRACTICAL PRECEPTS

(Continued from page 210)

Train up a child in the way he should go; and when he is old, he will not depart from it.

My son, if sinners entice thee, consent thou not.

The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding.

He that loveth pureness of heart, for the grace of his lips the king shall be his friend.

He that followeth after righteousness and mercy findeth life, righteousness, and honor.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

To these varied precepts may suitably be added this ancient French prayer:

"Lord, make me an instrument of Thy peace. Where there is hate, may I bring love; where offence, may I bring pardon. May I bring union in place of discord; truth to replace error; faith where there is doubt; hope for despair; light where there is darkness; joy to replace sadness. Make me not to crave so much to be loved as to love. It is in giving that one receives; in forgetting self that one finds and wakens to eternal life."

These are all Christian precepts and from the beginning have been constantly reiterated by Rosicrucian leaders. We would do well to weave them into our pattern of life to make a more beautiful design.

"Man is his own star, and the soul that can

Render an honest and perfect man,
Command all light, all influence, all fate,
Nothing to him falls early or too late.
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still."

No quotations will be given from Max Heindel's *Cosmo-Conception* for this writer feels that it is too stupendous in scope to quote from and should be studied diligently in detail. It is a vast encyclopedia of truth.

Mt. Ecclesia

Sanitarium

**NON SECTARIAN
NON PROFIT**

OCEANSIDE, CALIFORNIA, U.S.A.

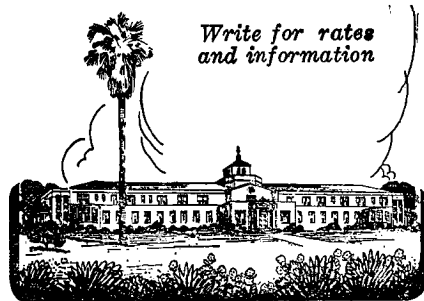
A NEW SANITARIUM POLICY

Beginning January 1, 1943, a new policy went into operation, limiting patients received to those not requiring nursing. It is realized that for the duration few who need nurse care can go far from home.

The Sanitarium now offers the same modern treatment facilities, and equipment, services of the same osteopathic physician and skilled physiotherapist to those able to walk the short distance to our Vegetarian Cafeteria for meals.

Mt. Ecclesia Sanitarium is located in a beautiful 50-acre park with scenic views of ocean, mountains and valley from every room. The modern hydrotherapy department is equipped to handle every case where water treatment is indicated. Separate sections for men and women. Osteopathy and electrotherapy. Short-wave diathermy, massage, colonics.

The Sanitarium does not accept alcoholics, drug addicts, nor mental cases.



*Write for rates
and information*

Dealers Carrying The Rosicrucian Fellowship Publications

All Rosicrucian Fellowship Centers also carry Fellowship Publications.

- Akron, Ohio.—Burt G. Smith, 612 Metropolitan Bldg.
- Atlanta, Ga.—Kimsey's Book Shop, 129 Carnegie Way, N.W.
- Baltimore, Md.—The Remington-Putnam Book Co., 347 N. Charles St.
- Beckenham, England.—L. N. Fowler & Co., 6, Merlin Grove, Beckenham, Kent.
- Bellingham, Wash.—W. C. Orrill, 1237 State St.
- Boston, Mass.—Metaphysical Club, 25 Huntington Ave.
- Buenos Aires, Argentine.—Nicholas B. Kier, Talcahuano, 1075.
- Buffalo, N. Y.—The Sun Publishing Co., 50 Ashland St.
- Calgary, Alta., Canada.—J. J. Gamache, 1002 1st St. W.
- Capetown, South Africa.—Utting & Fairbrother, Ltd., 129 Longmarket St.
- Chicago, Ill.—Brentano's, 29 S. Wabash Ave.
Fellowship Book Supply, 326 S. Campbell Ave.
D. G. Nelson, 56 E. Grand Ave.
Ralph H. Creasy, 32 North State St.
Room 1510. Office hours 9 A.M. to 9 P.M.
- Cincinnati, Ohio.—John G. Kidd & Son, Inc., 19 East 4th St.
Fountain News Shop, 426 Walnut St.
- Cleveland, Ohio.—Phoenix Book Shop, 1872 W. 25th St.
- Colombo, Ceylon.—Frewin & Co., 40, Baillie St., Fort.
- Columbus, Ohio.—McClelland & Co., 100 N. High St.
- Dallas, Texas.—Schmalzried Book Shop, 1023 Main St.
- Detroit, Mich.—A. E. Arbuckle, 9333 Carleton Ave.
Temple of Light—140 Edison Ave.
- Grand Rapids, Mich.—Raymer's Book Store, 5 North Division St.
- Heswall, Ches., England.—Mrs. Beryl Sp. Dean, The Sun Dial.
- Kansas City, Kans.—Astro Science Pub. Co., 723 Highland Ave.
- Kansas City, Mo.—T. O. Cramer Book Store, 1321 Grand Ave.
- London, N. 14, England.—L. N. Fowler & Co., Ltd. 5 Corri Ave., Southgate.
Margaret Grant, 35 Granley Gardens, S.W. 7.
- Los Angeles, Calif.—The Church of Light, 620 S. Virgil Ave.
First Temple & College of Astrology, 733 S. Burlington Ave.
Philosophical Research Society, 3341 Griffith Park Blvd.
Florence I. Virden, 4544 Ben Ave., North Hollywood.
Chas. H. Wolfram, 11514 S. Broadway.
- Manila, P. I.—H. F. Tibayan, 1324 Espiritu St., Singalong Sub-Division
- Merrick, L. I., N. Y.—Disciples Retreat, Gormley Ave. and Nassau St.
- Minneapolis, Minn.—Powers Mercantile Co.
- Milwaukee, Wis.—Astrological Study Studio, 922 N. 27th St.
Des Forges & Co., 427 E. Wisconsin Ave.
- New York, N. Y.—The Baker & Taylor Co., 55 5th Ave.
Brentano's, 1 West 47th St.
Doubleday, Doran Book Shops, 244 Madison St.
The Gateway, 30 East 60th St.
Harmony Book Shop, 112 W. 49th St.
Macy Pub. & Masonic Supply Co., 35 W. 32nd St.
- Oakland, Calif.—The Holmes Book Co., 274 14th St.
- Philadelphia, Pa.—Archway Book Store, 47 N. 9th St.
Leary, Stuart Co., 9 S. 9th St.
Scientific Book Co., 2539 N. 8th St.
John Wanamaker.
- Portland, Maine.—Loring, Short & Harmon.
- Portland, Ore.—Hyland's Old Book Store, 913 S.W. 4th Ave.
- Reading, Pa.—Chas. M. Stein, 460 S. 3rd St.
- Rochester, N. Y.—Clinton Book Shop, 103 Clinton Avenue N
- Salt Lake City, Utah.—Sheppard Book Co., 408 So. State St.
Wilson's Book Exchange, 113 East 2nd South St.
- San Antonio, Texas.—H. A. Moos, 223 N. St. Mary's St.
- San Diego, Calif.—Alcove Book Shop, 816 Broadway.
- San Francisco, Calif.—The Emporium.
Metaphysical Library & Book Shop, 177 Post St.
San Francisco News Co., 657 Howard.
- San José, Calif.—Metaphysical Center, 80 E. San Fernando.
- Santa Barbara, Calif.—Channel News Agency, 905 De La Vina St.
- Copeland Book Shop, 1124 State St.
- Santa Monica, Calif.—Diane Van, 613 Santa Monica Blvd.
- Seattle, Wash.—The Bookmart, 622 Pike St.
Raymer's Old Book Store, 905 3rd Ave.
- Spokane, Wash.—Clark's Old Book Store, 831 Main Ave.
- St. Louis, Mo.—Doubleday, Doran Book Shops, 310 N. 8th St.
- St. Paul, Minn.—St. Paul Book & Sta. Co., 55 E. 6th St.
- St. Petersburg, Fla.—K-B Printing Co., 550 Central Ave.
- Sydney, Australia.—Dymock's Book Arcade Ltd., 424-426 George St.
- Syracuse, East, N. Y.—Florence M. Simon, 101 E. Ellis St.
- Tacoma, Wash.—C. A. Thorell, 708 St. Helens Ave.
- Tampa, Fla.—E. M. Holder, 1002 Horatio.
- Washington, D. C.—Henry Austin, 909 Ridge Road, S.E.
- Oriental Esoteric Library, 3217 Connecticut Ave. N. W.
- Woodward & Lathrop Department Store.
- West Hartford, Conn.—The Case Book Shops, 16 La Salle Road.

SIMPLIFIED SCIENTIFIC ASTROLOGY

By MAX HEINDEL

This is a complete textbook on the art of erecting a horoscope. It will enable the earnest student to instruct himself in the mathematical details of astrology.

It includes a Philosophic Encyclopedia and Tables of Planetary Hours. The encyclopedia gives the basic information regarding the planets and aspects, and also discusses the philosophical principles underlying astrology. The Tables of Planetary Hours enable one to select the most favorable time for beginning new enterprises.

CONTENTS

The Planets, the Seven Spirits Before the Throne
Time and Place
Signs and Houses
Rising Sign and The Twelve Houses
Calculating Positions of Planets
The Aspects
Making the Index of Aspects and Elements
Philosophic Encyclopedia
Table of Logarithms
Table of Houses—Sample Pages
Ephemeris—Sample Pages
Tables of Planetary Hours
Index

No astrological student can afford to be without this splendid textbook.

198 Pages Cloth \$1.50 Prepaid

Enroll for the Junior Astrology Correspondence Course of 26 lessons, based on this textbook. Freewill Offering Plan.

THE ROSICRUCIAN FELLOWSHIP
Oceanside, California, U.S.A.

The MESSAGE of the STARS

By MAX HEINDEL AND
AUGUSTA FOSS HEINDEL

Ninth Edition

A practical textbook for the student who is learning to read his chart. The fundamentals of astrological interpretation are given in clear, understandable language, of value to beginner and advanced student alike.

Text gives vitally important information on the evolutionary significance of the precession of the equinoxes, and describes evolution as shown in the zodiac.

A simple method of *Progression* and *Prediction* is fully explained.

In the medical section the authors have given a system of medical diagnosis from the horoscope that is based on years of practical experience. Thirty-six actual horoscopes are delineated.

The Ninth Edition contains 36 pages of completely new Index material, replacing 21 pages of previous editions. A great boon to students.

Partial Contents

The Zodiac and Evolution
Each Planet and Its Aspects
Influence of Each Sign when Rising
Children of the Twelve Signs
Doctrine of Delineation
Your 'Luck' in Life
Marriage and Offspring
Methods of Progressing the Chart
Medical Diagnosis
Delineation of Actual Charts
Pathogenic Effects of Signs and Planets
The Ductless Glands, etc.

728 Pages Cloth Bound Price \$2.50

THE ROSICRUCIAN FELLOWSHIP
Oceanside, California, U.S.A.

The ROSICRUCIAN COSMO- CONCEPTION

By
MAX HEINDEL

Are You Interested in Occult Matters?

Do the numerous evidences of life after death, and the possibility of contacting the unseen forces that surround us appeal to you?

The Rosicrucian Cosmo-Conception is the most complete and definite explanation of all the manifestations of a so-called super-normal nature which have been authenticated, besides giving a full and logical explanation of the evolution and ultimate destiny of man. Read this book for yourself. For many it has solved the riddle of life and death, and given faith, hope, and courage for the future.

What is scientific? What idle speculation? How shall you judge? "Each of us have inherently the faculty for knowing all these matters; but! . . ." says Max Heindel, "Yes, there is a 'but,' and a '*BUT*' that must be written large." Not money but effort is the price and that is often a powerful deterrent. What price Sincerity?

This book will be a guide in your own development, enabling you to judge from authentic evidence the things that have puzzled you in your meditations on life, its meaning and purpose.

PARTIAL CONTENTS

Visible and Invisible Worlds
Man, and Method of Evolution
Spirit, Soul and Body
Thought, Memory, Soulgrowth
Conscious, Subconscious and Super-conscious Mind
Science of Death, the Beneficence of Purgatory, Life in Heaven
Preparations for Rebirth
The Law of Consequence
The Relation of Man to God
Genesis: Evolution of Solar System
Chaos the Seed-Ground of Cosmos
Birth of the Planets; Planetary Spirits
Moon, Sphere of Retrogression
Separation of the Sexes
Lucifer Spirits and the Fall
Sixteen Paths to Destruction
Christ and His Mission
The Mystery of Golgotha and the Cleansing Blood
Future Development and Initiation
The Method of Acquiring First-hand Knowledge
Western Methods for Westerners

702 Pages Cloth Bound \$2.00 Prepaid
57 Pages Topical, 95 Pages Alphabetical Index. Illustrated

607 Pages Paper Bound 75c Prepaid
Identical Text and Illustrations but Topical Index only

THE ROSICRUCIAN FELLOWSHIP
Oceanside, California, U.S.A.